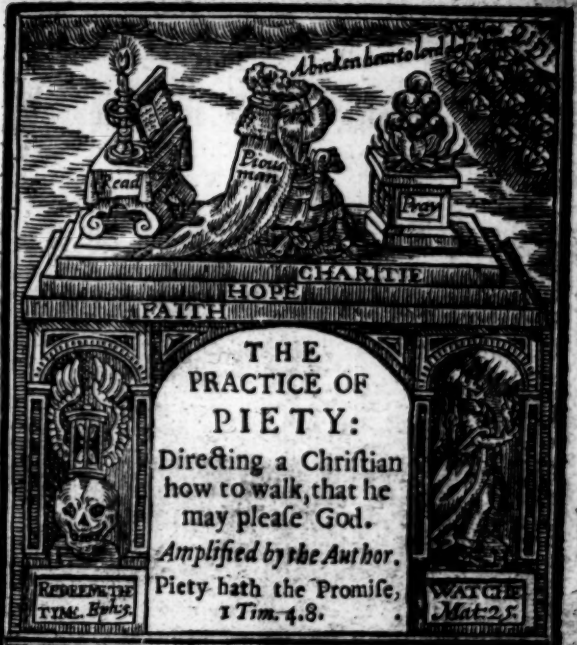

THE PRACTICE OF PIETY:

Directing a Christian how to walk, that he may please God.

Amplified by the Author.

Piety hath the Promise, 1 *Tim.* 4.8.

REDEEME THE TIME. *Ephes.*

WATCH *Mat.* 25.

London, Printed for *Philip Chetwind*, 1669.

TO THE HIGH *and* MIGHTY Prince *CHARLES*, Prince of *Wales*.

CHriſt Jeſus, *the* [a] Prince of Princes, *bleſs your* Highneſs *with* length *of* days, *and an* increaſe *of all* Graces, *which may make you* truly proſperous in *this life*, and eternally happy *in that which is to come.*

[a] 1 Tim. 6. 15. Apoc. 17. 14.

Jonathan *ſhot* [b] three Arrows, *to drive* David *further off from* Sauls fury: *and this is the* third Epiſtle *which I have written, to draw your* Highneſs *nearer to* Gods favour, *by directing your heart* to begin (*like* Joſiah) in your [c] youth to ſeek after the God of *David* (and of *Jacob*) your Father. *Not but that I*

[b] 1 Sam. 20. 20.

[c] 2 Chr. 4. 3.

know that your Highness *doth this without mine admonition; but because I* [a] *would with the* Apostle *have you* to [b] abound in every Grace, in Faith and Knowledge, and in all diligence, and in your love to Gods service and true Religion. *Never was there more need of* plain *and* unfeigned *Admonition: for the* Comick, *in that saying, seems but to have propheſied of our times,* Obſequium amicos, veritas odium parit. *And no marvel; seeing that we are faln into the* dregs *of* Time, *which being the* last, *must needs be the* worſt *days. And how can there be worse, seeing* Vanity *knows not how to be* vainer, *nor* wickedness *how to be more* wicked? *And whereas heretofore those have been counted most* holy, *who have shewed themselves most* zealous *in their* Religion; *they are now reputed most discreet, who can make the* least profession of their Faith. *And that these are the* last days *appears evidently, because the* Security *of mens Eternal state hath so overwhelmed* (*as* Christ *foretold*

[a] Qui monet ut facias quod jam facis, ipse monendo laudat, & hortatu comprobat acta ſuo.

[b] 2 Cor. 8. 7.

Mat. 24. 1. &c.

it

it ſhould) all ſorts: that moſt who now live are become lovers of pleaſures, more than lovers of God: *And of thoſe who pretend to* love God; O God! *what ſanctified heart can but bleed, to behold* how ſeldom they come to Prayers? how irreverently they hear GODS Word? what ſtrangers they are at the Lords Table? what aſſiduous ſpectators they are at Stage-plays? *where (being* Chriſtians) *they can ſport themſelves to hear the* Vaſſals of the Devil *ſcoffing* Religion, *and* blaſphemouſly *abuſing phraſes of holy* Scripture *on their* Stages, *as familiarly as they uſe their* Tobacco-pipes in their bibbing-houſes. *So that he who would now a days ſeek in moſt Chriſtians for the* power, *ſhall ſcarce almoſt find the very* ſhew *of* godlineſs. *Never was there* more ſinning, *never leſs remorſe for ſin. Never was the* Judge nearer to come, *never was there ſo little* preparation *for his* coming. *And if the* Bridegroom *ſhould* now *come, how many (who think themſelves*

2 Tim. 3. 4.

a Exemplum accidit, Domino teſte mulieris, quæ Theatrum adiit, & inde cum Dæmonio rediit. Itaq; in exorciſmo cum oneraretur immundus ſpiritus, quod auſus eſt fidelem aggredi; conſtanter & juſtiſſime quidem (inquit) feci; in meo eam inveni; Tert. de ſpect. lib. 2. cap. 6. Therefore Tert. in cap. 6. calls the Stage, Diaboli Eccleſiam, & Cathedram Peſtilentiarum. Jam. 5. 9. Apoc. 21. 20.

Mat. 25. 8. *wiſe enough*, and full *of all* knowledge) *would be found* fooliſh Virgins, *without* one drop *of the* Oyl of *ſaving* Faith *in their* Lamps? *For the greateſt* wiſdom *of moſt men in this age, conſiſts in being* wiſe, *firſt to deceive* others, *and, in the end, to deceive* themſelves.

And if ſometimes ſome good Book *haps into their hands*; *or ſome* good motion *cometh into their* Heads, *whereby they are put in mind to conſider the* uncertainty *of this* life preſent: *or how* weak aſſurance *they have of* eternal life, *if this were ended*; *and how they have ſome* ſecret ſins, *for which they muſt needs repent* here, *or be puniſhed for them in* hell hereafter: Security *then forthwith whiſpers the* Hypocrite *in the* Ear, *that though it be* fit *to* think *of theſe things*, yet, it is not yet time; *And that he is yet* young enough (*though he cannot but know, that many millions as* young *as himſelf, are already in Hell, for want of* timely repentance.) Preſumption *warranteth him in the* other Ear,

Ear, *that* he may have time hereafter, at his leiſure to repent: *and that howſoever* others die, *yet he is* far enough *from* death, *and therefore may* boldly *take yet a* longer time to enjoy his ſweet pleaſures, and to increaſe his wealth and greatneſs. *And hereupon* (like Solomons ſluggard) *he yields himſelf to a* little more ſleep, a little more ſlumber, a little more folding of the hands to ſleep *in his former ſins, till at laſt* Deſpair (Securities *ugly Hand-maid*) *cometh in* unlooked *for, and ſhews him his* Hour-glaſs; *dolefully telling him, that* his time is paſt; *and that nothing now remains but to* die, *and be* damned. *Let not this ſeem ſtrange to any, for* too many *have found it* too true; and more, *without* more grace, *are like to be thus* ſoothed *to their end*, and in the end ſnared *to their* endleſs *perdition.* Pro. 6.10.

In my deſire therefore of the common ſalvation, *but eſpecially of your* Highneſs *everlaſting* welfare, *I have endeavoured to extract* (*out of* Jude v. 3.

the Chaos *of* endleſs controverſies) *the* old Practice of true Piety, *which flouriſhed before theſe Controverſies were hatched: which my poor labours* (*in a* ſhort while) *come now forth again the* 35. *time under the* gracious protection *of your* Highneſs favour; *and by their* entertainment *ſeem not to be altogether* unwelcom *to the* Church of Chriſt. *If to be* pious, *hath in all* ages *been held* the trueſt honour: *how much more* honourable *is it, in ſo* impious *an* age, *to be the true* Patron and Pattern of Piety? Piety *made* David, Solomon, Jehoſaphat, Ezechias, Joſias, Zerubbabel, Conſtantine, Theodoſius, Edward *the* ſixth, Q. Elizabeth, *Prince* Henry, *and other* religious Princes *to be ſo* honoured, that their names (*ſince their deaths*) ſmell *in the* Church of GOD *like* a precious ointment, *and* their remembrances ſweet as honey in all mouths, and as Muſick at a banquet of Wine: *when as the lives of others, who have been* godleſs and irreligious Princes, do rot and ſtink in the memory

Eccleſ. 7. 1.
Eccluſ. 49. 1.

memory of *Gods people. And what honour is it for* great men *to have* great Titles *on earth, when God counts their names unworthy to be* [a] written in his Book of Life in Heaven?

[a] Luke 10. 20. Apoc. 17. 8.

It is Piety *that* imbalms *a Prince his good name, and makes his face to* ſhine *before* men, and glorifies his ſoul *among* Angels. For as *Moſes* his face, *by* often talking *with God*, ſhined *in the eyes of the people: ſo* by frequent praying (*which is our* talking with God) and hearing the Word, (*which is* Gods ſpeaking *unto us*) we ſhall be changed from glory to glory, by the Spirit of the Lord, to the Image of the Lord. *And ſeeing* this *life is* uncertain *to all* (*eſpecially to* Princes) *what* argument *is more fit both for* Princes and people to ſtudy, *than that which teacheth* ſinful man to deny himſelf, *by mortifying his* corruption, *that he may enjoy* Chriſt *the Author of his ſalvation? to renounce* theſe falſe and momentary *pleaſures of the World, that he may attain to*

Exod. 34. 29, 30.

2 Cor. 3. 18.

the true *and* eternal *joys of Heaven, and to make them* truly Honourable *before* God in Piety, *who are now* only Honourable *before* men *in vanity. What charges ſoever we ſpend* in earthly vanities, *for the moſt part, they either dye before us*, or we ſhortly dye after them: *but what we ſpend like* [a] Mary *in the* Practice of Piety, *ſhall remain our true memorial for ever. For* [b] Piety hath the promiſe of this life, and of that which ſhall never end. But [c] *without Piety there is no* internal comfort *to be found in* Conſcience, *nor* external peace *to be looked for in the* World, *nor any* eternal happineſs *to be hoped for in Heaven. How can* Piety *but promiſe to her ſelf, a* zealous Patron *of your* Highneſs, *being the* ſole Son and Heir *of ſo* gracious *and* great *a* Monarch, *who is not only* the Defender of the Faith *by* Title; *but alſo a* Defender of the Faith in Truth, as the Chriſtian World *hath taken notice, by his* learned *confuting of* Bellarmine's *over-ſpreading Hereſies*, and *his*

a Mat. 26. 13.
b 1 Tim. 4. 8
c Principib' ad ſalutem ſola ſatis vera eſt pietas, abſque illa vero nihil eſt vel exercitus vel Imperatoris fortitudo, vel apparatus reliquus. Zoz. Eccl. hiſt. l. 9. c. 1.

his ſuppreſſing, *in the blade, of* Vorſtius Athean blaſphemies? *And how eaſie is it for your* Highneſs *to* equal (if not to exceed) *all that went before you in* Grace *and* Greatneſs, *if you do but ſet your heart to ſeek, and to ſerve God, conſidering how* Religiouſly *your* Highneſs *hath been educated by* godly *and* virtuous [a] governors *and* Tutors; *as alſo that you live in ſuch a time wherein* God's providence *and the* King's Religious care *have placed over this* Church (*to the unſpeakable comfort thereof*) *another venerable* [b] Jehoiada, that doth good in our Iſrael, both towards God, and towards his houſe: *of whom your* Highneſs *at all times, in all* doubts, *may learn the* ſincerity of Religion, *for the* Salvation *of your inward* Soul; *and the* wiſeſt counſel, *for the* direction *of your outward ſtate? And to excite you the rather, to the zealous* Practice *of divine* Piety, often ſuppoſe *with your ſelf, that your* Highneſs *hears your* Religious *Father* James, *ſpeaking unto you, as ſometimes* holy *David ſpake to his Son*

[a] The honorable Sir Robert Cary Knight, and the Religious Lady Gary his Wife, Mr. Thomas Murray. Sir James Fullerton.

[b] 2 Chr. 24. 15. The gracious Archbiſhop of Cant. *G. A.*

1 Chr. 22. 9.

Son Solomon: And thou *Charles* my Son, know thou the God of thy Father, and ſerve him with a perfect heart, and with a willing mind: for the Lord ſearcheth all hearts, and underſtandeth all the imaginations of the thoughts. If thou ſeek him, he will be found of thee: but if thou forſake him, he will caſt thee off for ever.

To help you the better to ſeek, and ſerve *this* God Almighty, *who muſt be your* chief Protector in life, and only comfort in death, *I here* once again, *on my bended knees, offer my* old *mite* new *ſtampt into your* Highneſs *hand; daily for your* Highneſs *offering up unto the moſt* High, *my* humbleſt prayers; *that as you grow* in age and ſtature, *ſo you may* (*like your* Maſter Chriſt) increaſe in wiſdom and favour with God and all good men. *This* ſuit *will* I never ceaſe. *In all other matters I will* ever reſt

Your Highneſs humble ſervant during life to be commanded

Lewes Baily.

AD

CAROLUM PRINCIPEM.

Tolle malos, extolle Pios, cognoſce Teipſum;
Sacra tene, Paci conſule, diſce pati.

TO THE

Devout Reader.

I *Had not purpoſed to enlarge the laſt* Edition, *ſave that the* importunity *of many*, devoutly *diſpoſed*, *prevailed with me*, *to* add *ſome points*, *and to amplifie others. To ſatisfie whoſe godly requeſts*, I *have done my beſt* endeavour: *and withal* finiſhed *all that I intend in this* argument. *If thou ſhalt hereby reap any more* profit, *give God the* more praiſe: *and remember him in thy* prayers, *who hath vowed both his* life *and his* labours, *to further thy* Salvation *as his* own. *Farewel in the* Lord Jeſus.

THE

THE CHIEF CONTENTS Of this Book.

A Plain deſcription of God in reſpect of his Eſſence, Perſons, and Attributes, ſo far as every Chriſtian ſhould competently endeavour to learn and know; with ſundry ſweet Obſervations and Meditations thereupon. Page 4

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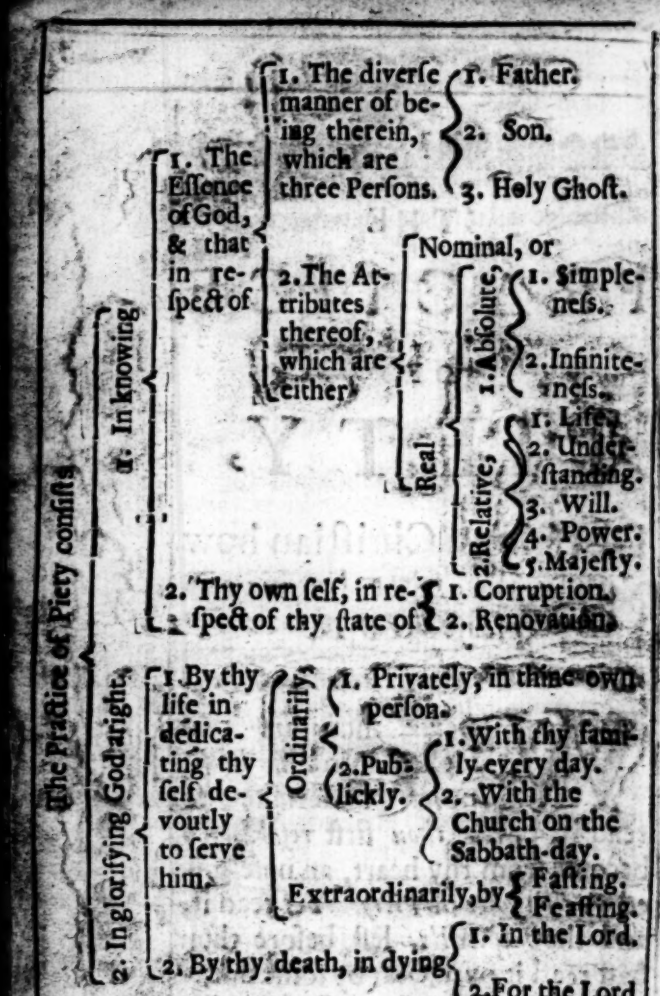
THE

THE PRACTICE OF PIETY,

Directing a Christian how to walk, that he may *please GOD.*

WHoever thou art that lookest into this *Book*, never undertake to read it, unless *thou* first *resolv'st* to become from thy heart, an unfeigned *Practitioner* of *Piety*. Yet read it, and that *speedily*, lest before thou hast read it over, *God* (by some unexpected death) cut thee off, for thine inveterate *Impiety*.

The


The Practice of Piety consists
I. In knowing
1. The Essence of God, & that in respect of
1. The diverse manner of being therein, which are three Persons.
1. Father.
2. Son.
3. Holy Ghost.
2. The Attributes thereof, which are either
Nominal, or
Real
1. Absolute,
1. Simpleness.
2. Infiniteness.
2. Relative,
1. Life.
2. Understanding.
3. Will.
4. Power.
5. Majesty.
2. Thy own self, in respect of thy state of
1. Corruption.
2. Renovation.
II. In glorifying God aright,
1. By thy life in dedicating thy self devoutly to serve him.
Ordinarily,
1. Privately, in thine own person.
2. Publickly.
1. With thy family every day.
2. With the Church on the Sabbath-day.
Extraordinarily, by
Fasting.
Feasting.
2. By thy death, in dying
1. In the Lord.
2. For the Lord

Unless

Unleſs that a man doth truly *know* God, he neither can, nor will *worſhip* him aright: for how can a man love him, whom he *knoweth not?* and who will *worſhip* him, whoſe *help* a man thinks he *needeth not?* and how ſhall a man ſeek remedy by *Grace*, who never underſtood his miſery by *Nature*? Therefore (ſaith the [a] Apoſtle) *He that cometh to God, muſt believe that God is, and that he is a rewarder of them that ſeek him.*

And for as much as there can be no true *Piety*, without the knowledge of God; nor any good *Practiſe*, without the *knowledge* of a mans *own ſelf*: we will therefore lay down the knowledge of Gods *Majeſty*, and *Mans miſery*, as the firſt and chiefeſt grounds of the *Practice of Piety*.

Tum Deum amare libet, cum perſuaſum habemus ipſum eſſe optimum maximum, ubiq; præſentem, omnia in nobis efficientem, eum in quo vivimus, movemur, ſumus. Bucer. in Pſal. 115.

[a] Heb. 11.6.

Danda inprimis opera eſt, ut Deum norimus, quot-quot fœlices eſſe volumus. Quid noſcis ſi teipſum neſcis?

A PLAIN DESCRIPTION OF THE

Eſſence and *Attributes* of *God*, out of the holy Scripture, ſo far forth as every Chriſtian muſt competently know, and neceſſarily believe, that will be ſaved.

ALthough no Creature can define what *God* is, becauſe he is [a] *incomprehenſible*, and [b] dwelling in *inacceſſible light*; yet it hath pleaſed his *Majeſty*, to reveal himſelf in his *Word* unto us, ſo far as our weak *Capacity* can beſt conceive him. Thus,

God is that [c] *one* [d] *ſpiritual and* [e] *infinitely* [f] *perfect* [g] *Eſſence, whoſe being is* [h] *of himſelf eternally.*

In the *Divine Eſſence*, we are to conſider two things: Firſt, The *diverſe* manner of being therein: Secondly, The *Attributes* thereof.

The *diverſe manner* of being therein, are called [i] *Perſons.*

a Pſal. 145.3.
b 1 Tim. 6. 16.
c Deut. 4. & 4. 35. & 32. 39. & 6. 4. Iſa. 45. 5, 6, 7, 8. 1 Cor. 8. 4. Eph. 4. 5, 6. 1 Tim. 2. 5.
d John 4. 24. 2 Cor. 3. 17.
e 1 King. 8. 27. Pſal. 147. 5.
f Deut. 32. 4.
g Exod. 3. 14.
h 1 Cor. 8. 6. Acts 17. 25. Rom. 11. 36.
i Heb. 1. 3.

A Person is a [a] *distinct substance of the* [b] *whole God-head.*

There are [c] *three* Divine Persons, the *Father*, the *Son*, and the *Holy Ghost*: These three *Persons* are not three several *substances*, but three distinct *subsistences*; or three *diverse manner* of being of [d] *one* and the *same substance*, and *Divine Essence*. So that a Person in the *God-head* is an *Individual understanding*, and *Incommunicable subsistence*, living of it self, and not sustained by *another*.

In the unity of the God-head, there is a [e] *plurality*, which is not *accidental*, (for God is a most *pure act*, and admits no accidents:) nor *essential*; (for God is *one Essence* only) but [f] *personal*.

a Joh. 1. 1. & 5. 31, 37. and 14. 10.
b Col. 2. 9.
c Gen. 1. 26. and 3. 22. and 11. 7. Exod. 20. 2. Hos. 1. 4, 7. Isa. 63. 9, 10. Zach. 3. 2. Hag. 2. 5, 6. 1 John 5. 7. Mat. 3. 16, 17 and 20. 19. Joh. 14. 26. 2 Cor. 13. 13
d Singula sunt in singulis, & omnia in singulis, & singula in omnibus, & unum omnia. Aug. lib. 6. de Trin. c. ult. e Gen. 1. 26. and 3. 22. and 1. 7. Isa. 6. 8. f Personæ Divinitatis distinguuntur personaliter sive περιχώρησις.

The Persons in this one *Essence* are but *three*. In this [g] *Mystery* there is *alius & alius*, another and another: but not *aliud & aliud*, another thing and another thing.

The *Divine Essence* in it self, is neither *divided* nor *distinguished*, but the three Persons in the *Divine Essence* are distinguished amongst themselves three manner of ways:

g Deus est indivise, unus in Trinitate, & inconfuse, trinus in unitate. Justin. in ἐκθεσις.

1. By their *Names*.
2. By their *Order*.
3. By their *Actions*.

1. By

1. *By their Names, thus:*

THE first *Person* is named the *Father*: First, In respect of his [a] *natural* Son *Christ*: Secondly in respect of the *Elect*, his [b] *adopted* Sons; that is, those who being not his Sons by *Nature*, are made his Sons by *Grace*.

The second *Person* is named the [c] *Son*, because he is [d] begotten of his [e] *Fathers substance* or *nature*; and he is called the *Word*: First, because the [f] conception of a *word* in mans mind, is the neerest thing that in some sort can shadow unto us the manner how he is *eternally begotten* of his *Fathers substance*; and in this respect he is also called, the *Wisdom of his Father*, Pro. 8. 12. Secondly, because that by [g] *him* the *Father* hath from the beginning declared his will for our salvation: hence he is called λόγος *quasi* λόγων, the *person* speaking with or by the *Father*. Thirdly, because he is the *chief* [h] *Argument* of all the *Word of GOD*; or that *WORD* whereof *GOD* spake, when he promised the blessed seed to the Fathers under the Old Testament.

The third *Person* is named the *HOLY GHOST*: First, because he is [i] *spiritual*, without a body. Secondly, because he is *spired*, and as it were breathed from both the [k] *Father* and the *Son*: that is, pro-

ceedeth

a Mat. 11. 27 Mat. 3. 17. b Isa. 63. 16. Eph. 3. 14. 15. c Pro. 30. 4. d Psal. 2. 7. e Heb. 1. 3. Phil. 2. 6. f Basil. sup. 5 Johan. sicut mens cogitando in seipsam reflectitur, & λόγον, internum gignit, ita mens illa æterna quæ est Deus Pater in seipsam intelligendo reflexa, λόγον, æternum modo ineffabili genuit: Et sicut exterior λόγος λόγου interioris effigies quasi est; ita æternus ille λόγος ὑποστατικὸς, æterni Patris imago est, & Majestatis character. Heb. 1. 3. Joh. 1. 18. Iren. l. 4. c. 14. g Acts 10. 43. Heb. 1. 1. Luke 24. 27. John 5. 45. Acts 3. 22, 23, 24. h Isa. 63. 10. 2 Cor. 13. 13. i 1 John 4. 14. 1 Cor. 3. 17. k John 20. 21, 22. Gal. 4. 6. John 25. 26.

ceedeth from them both. And he is called *holy*, both because he is [a] *holy* in his own nature, and also the immediate [b] *sanctifier of all Gods elect people*.

2. *By their Order*; *Thus*

THe *Persons* of the God-head are either the *Father*, or those which are [c] of the *Father*.

The *father* is the [d] *first Person* in the glorious *Trinity*, having neither his *being* nor *beginning* of any other but of himself; *begetting* his *Son*, and together with his *Son sending forth the Holy Ghost* from everlasting. The *Persons* which are of the *Father*, are those who in respect of *the personal existence* have the whole Divine *Essence* eternally communicated unto them from the *Father*. And those are either from the *Father* alone, as the *Son*; or from the *Father* and the *Son*, as the *Holy Ghost*.

The Son is the second Person in that glorious *Trinity*, and the only begotten *Son* of his *Father*, not by *Grace*, but by *Nature*; having his [e] being of the *Father alone*, and the whole being of his *Father*, by an eternal and incomprehensible generation: and with the *Father* sendeth forth the *Holy Ghost*. In respect of his *absolute essence*, he is of himself; but in respect of his *Person*, he is, by an *eternal generation*, of his *Father*. For the Essence doth

[a] 1 Pet. 1. 15, 16.
[b] 1 Cor. 3. 18. 1 Thes. 5. 23. 1 Pet. 1. 2

c Origo essentiæ in divinis nulla est: origo personarum locum habet in filio, & spiritu sancto. Pater enim est prior filio, non tempore, sed ordine, Alsted.

d Mat. 28. 19. 1 Joh. 5. 7. Ideo dicitur Pater ἀναρχος & ἀγεννητος.

e Filius Dei ὁ λογος, quoad essentiam absolutam, est quidam à seipso & ἀυτόθεος, sed ratione τῆς πατρικῆς παρξεως, sive esse personalis per æternam generationem à Patre existet: ideoque non est ἀυτόθεος. Joh. 6. 3, 17. Joh 5. 19. Mich. 5. 1. Joh. 1. 1.

not beget an *Essence*, but the [a] *person* of the *Father* begetteth the *person* of the *Son*, and so he is *God* of *God*, and hath from his *Father* the beginning of his *Person* and *Order*, but not of *Essence* and *Time*.

The *Holy Ghost* is the third Person in the blessed *Trinity*, [b] *proceeding* and sent forth equally from both the *Father* and the *Son*, by an eternal incomprehensible *spiration*. For as the *Son* receiveth the whole Divine Essence by *generation*; so the *Holy Ghost* receiveth it wholly by *spiration*.

This *Order* betwixt the three *Persons* appeareth, in that the *Father* begetting, must in order be before the *Son* begotten; and the *Father* and *Son*, before the *Holy Ghost*, proceeding from both.

This *Order* serves to set forth unto us two things; First, The manner how the *Trinity* worketh in their *external actions*; as, that the *Father* worketh of himself, by the *Son* and the *Holy Ghost*; the *Son* from the *Father*, by the *Holy Ghost*; the *Holy Ghost* from the *Father* and the *Son*. Secondly, To distinguish the first and immediate beginning, from which those external and common actions do flow. Hence it is, that forasmuch as the *Father* is the *Fountain* and *Original* of the *Trinity*; the beginning of all *external* working, the *Name of God* in relation, and the Title of *Creator* in the *Creed* are given in a special

[a] Psal. 2. 7. Heb. 1. 5. Aliud est habere essentiam divinam à seipso, & habere essentiam divinam à ipsa existentem: remota enim relatione ad Patrem sola restat Essentia quæ est à seipsa; hinc filius dicitur principiatus, non essentiatus. Th. Sum. Pag. q. 11.

[b] Joh. 5. 16. John 16. 15. Therefore Rom. 8. 9. The Holy Ghost is called the Spirit of Christ. Spiritus S. à Patre, & à Filio, &c.

cial manner to the *Father*; the *Redemption* to the *Son*, and our *Sanctification* to the person of the *Holy Ghost*, as the *immediate* agents of those actions.

John 14.1. Rom.8.3. 1 Cor.8.6. 1 Cor.15.24

And this also is the cause, why the *Son*, as he is *Mediator*, referreth all things to the [a] *Father*, not to the *Holy Ghost*; and that the Scripture so often saith, that we are [b] reconciled to the *Father*.

a Matth.11. 25, 26, 27. b John 5. 19, 20, 21, 22, 23. John 11.41, 42. Joh.12.49. 2 Cor.2.18, &c.

This Divine *Order*, or *Oeconomy* excepted, there is neither *first* nor *last*, neither *superiority*, nor *inferiority* among the three *persons*; but for *Nature* they are coessential, for *Dignity* coequal, for Time *coeternal*.

The *whole* Divine Essence is in *every one* of the three *persons*; but it was incarnated [c] *only* in the *second* Person of the *Word*, and not in the Person of the *Father*, or of the *Holy Ghost*, for three reasons.

c Incarnatio verbi proprie non Spiritui sancto nisi κατ' εὐδοκίαν καὶ θαυματουργίαν competit; Damas. de Ortho. fid. c. 13. Implevit carnem in Christo Pater & Spiritus S. sed majestate non susceptione, Aug. Serm. 3. de Temp. Joh. 3.6. Rom. 8. 12. and 5. 8, 10. Hoc mirum fœdus semper mens cogitat: uno hoc ne dubita fœdere parta salus, Mel. Ut qui erat in divinitate dei filius, fieret in humanitate hominis filius, ne nomen filii ad alterum transiret, qui non esset æterna nativitate filius. Aug.

First, that God the *Father* might the rather set forth the greatness of his love to *Mankind*, in giving his *first* and *only begotten Son*, to be incarnated, and to suffer death for mans salvation.

Secondly, That he who was in his *Divinity* the Son of God, should be in his *Humanity* the Son of *Man*: lest the *name of Son* should pass unto another, who by his *eternal* nativity was not the *Son*.

Thirdly, Becauſe it was meeteſt that that *perſon*, who is the *ſubſtantial Image* of his eternal Father, ſhould reſtore in us the *ſpiritual Image* of God, which we had loſt.

In the *Incarnation*, the *God-head* was not turned into the *Man-hood*, nor the *Man-hood* into the *God-head*: but the *God-head*, as it is the *ſecond perſon*, or *word*, aſſumed unto it the *Man-hood*, that is, the *whole nature of man*, body and ſoul; and all the natural *properties*, and *infirmities* thereof, *ſin* excepted.

The *ſecond Perſon* took not upon him the *Perſon* of man, but the *Nature* of man. So that the humane nature hath no perſonal *ſubſiſtence* of its own (for then there ſhould be *two* Perſons in Chriſt) but it ſubſiſteth in the *Word*, the ſecond Perſon. For, as the ſoul and body make but one Perſon of man, ſo the God-head and Man-hood make but one Perſon of *Chriſt*.

The two natures of the God-head and Man-hood are ſo *really united* by a *perſonal union*, that as they can never be ſeparated aſunder, ſo are they never [b] *confounded*; but remain ſtill diſtinguiſhed by their ſeveral and Eſſential *properties*, which they had before they were united. As for example, the *infiniteneſs* of the *Divine*, is not communicated to the *Hu-*

Congruebat filium aſſumere humanam naturam, ut hæc perſona, quæ eſt ſubſtantialis imago æterni Patris reſtitueret imaginem Dei in nobis corruptum. Athan. Heb. 2. 17. 18 Heb. 4. 15.

a Infirmitates meræ privationis, non pravæ diſpoſitionis. Humana natura eſt diſtinctum individuum à natura divina, etſi non ſit diſtincta perſona, Keck. Syſt. Theol. lib. 3. p. 119. Uniri Hypoſtatice Deum & hominem, nihil eſt aliud quam naturam humanam non habere propriam exiſtentiam, ſed aſſumptam eſſe à verbo æterno, ad ipſam verbi ſubſiſtentiam, Bellar. de incarnat. l. 3. cap. 8. b Salvis & diſtinctis manentibus proprietatibus naturæ tam aſſumentis, quam aſſumptæ, Acts 20. 28. Acts 17. 11.

mane

mane Nature, nor the *finiteneſs* of the *Humane* to the *Divine* Nature.

Yet by reaſon of this *perſonal union*, there is ſuch a *communion* of the *properties* of both *natures*, that that which is proper to the one, is ſometimes attributed to the other nature. As that God *purchaſed the Church with his own blood*: And that *he will judge the World by that Man whom he hath appointed.* Hence alſo it is, that though the *humanity* of *Chriſt* be a created, and therefore a *finite* and *limited* nature, and cannot be every where preſent, by actual poſition, or local extenſion, according to his [a] *natural being*; yet becauſe it hath communicated unto it the *perſonal ſubſiſtence* of the *Son of God*, which is *infinite*, and without *limitation*, and is ſo united without God, that it is *no where ſevered* from God; the body of Chriſt, in reſpect of his [b] *perſonal being*, may rightly be ſaid to be every where.

Dr. Field of the Church, book 3. c. 35.

[a] Secundum eſſe naturale Chriſtus non eſt ubique.

[b] Secundum eſſe perſonale Chriſtus eſt ubique

3. *The Actions by which the three Perſons be diſtinguiſhed.*

THe *Actions* are of two ſorts; either *External*, reſpecting the Creatures; and thoſe are after a ſort common to *every one* of the *three perſons*; or *Internal*, reſpecting the *Perſons only* amongſt themſelves, and are altogether *incommunicable.*

The *External* and *communicable Actions* of the *three Perſons*, are theſe.

The *Creation* of the world peculiarly

In operibus ad extra tres perſonæ operantur ſimul, ſervato ordine perſonarum in operando.

belongeth to God the *Father*: The redemption of the Church to God the *Son*: And the *ſanctification* of the *Elect* to God the Holy Ghoſt. Becauſe the [a] *Father* created, and ſtill governeth the World *by the Son in the Holy Ghoſt*, therefore theſe external actions are indifferently, in [b] Scripture, oftentimes aſcribed to each of the three *Perſons*, and therefore called *communicable* and divided *Actions*.

The *internal* and *incommunicable Actions*, or properties of the three *Perſons* are theſe:

1. To *beget*; and that belongeth only to the Father, who is neither made, created, nor begotten of any.

2. To be *begotten*; and that belongeth only to the *Son*, who is of the Father alone, nor made, nor created, but begotten.

3. To *proceed from both*; and that belongeth only to the *Holy Ghoſt*, who is of the Father and the Son; neither made, created, nor begotten, but proceeding.

So that when we ſay, that the Divine *Eſſence* is in the *Father* unbegotten, in the *Son* begotten, and in the *Holy Ghoſt* proceeding; we make not three Eſſences, but only ſhew the *divers* manners of *ſubſiſting*, by which the *ſame* moſt ſimple, *eternal and unbegotten Eſſence ſubſiſteth* in each Perſon: namely, that it is not in the

a Rom. 11. 36.

b As Redemption Acts 20.28. and Sanctification, 1 Pet. 1.2. To the Father Creation, Joh. 1.3. and Sanctification, 1 Cor. 1.2. to the Son Creation, Pſal. 33.6. and Redemption, Eph. 4. 30. to the Holy Ghoſt: jointly all to each, 1 Cor. 6.11. Opera Trinitatis ad extra indiviſa, ad intus diviſa. Perſonæ nomen, non eſt aliquid ab eſſentia abſtractum, ac ſeparatum; Faius Theſ. diſ. 2. Perſona eſt ipſa eſſentia divina, contracta ad certum & peculiarem ſubſiſtendi modum. Zanchius, Perſona gignit, & gignitur; Eſſentia nec gignit, nec gignitur, ſed communicatur, Alſted.

Father

Father by *generation*, that it is in the *Son* communicated from the *Father* by *generation*: and in the *Holy Ghost* communicated from both the Father and the Son by *proceeding*.

These are incommunicable *Actions*, and do not make an *essential*, *accidental*, or *rational*, but a *real* distinction betwixt the three Persons. So that he who is the *Father* in the *Trinity*, is not the *Son*: He who is the *Son* in the *Trinity*, is not the *Father*: He who is the *Holy Ghost* in the *Trinity*, is neither the *Son*, nor the *Father*, but the *Spirit*, proceeding from both; though there is but one and the same Essence common to [a] all *three*. As therefore we believe, that the *Father* is *God*, the *Son* is *God*, and the *Holy Ghost* is *God*: so likewise we believe that *God* is the *Father*, *God* is the *Son*, and *God* is the *Holy Ghost*. But by reason of this real distinction, the person of the one is not, nor never can be the person of the other. The three *Persons* therefore of the God-head, do not differ from the *Essence*, but [b] *formally*: but they differ really one from another, and so are distinguished by their *hypostatical* properties. As the Father is *God*, *begetting* God the Son: the Son is *God*, begotten of God the Father: and the Holy Ghost is *God*, proceeding from both God the Father, and God the Son.

Hence it is, that the Scriptures use the name of God two manner of ways: Either

a Quum unum cogito trium incomprehensibili luce involvor, Nazian.

b Quamvis persona cum essentia non ideo sit omnino aliud, differt non numero, quia in divinis foret quaternitas, non re, quia essentia de personis praedicatur sed formaliter τῷ λόγῳ sive ratione ratiocinante: Essentia divina non differt personis, ut res à rebus, sed ut res à suis modis; nam in Deo non est res, & res, sed res & modus rei, οὐσιωδῶς.

ther [a] *Essentially*, and then it signifieth the *three Persons* conjointly; or [b] *Personally*, and then by a Synecdoche it signifieth but one of the *three Persons* in the *God-head*; As the *Father*, 1 Tim. 2. 5. or the *Son*, Acts 30. 23. 1 Tim. 3. 16. or the *Holy Ghost*, Acts 5. 4. 2 Cor. 6. 16.

And because the *Divine Essence* (common to all the three Persons) is but *one*, we call the same *unity*. But because there be *three distinct Persons* in this one indivisible Essence, we call the same *Trinity*.[c] So that this *Unity* in *Trinity*, and *Trinity* in *Unity*, is a holy [d] *Mystery*, rather to be religiously adored by *faith*, then [e] curiously searched by *reason*, further then God hath revealed in his Word.

a Nomen Dei essentialiter positum, non minus Filium & spiritum sanctum, quam Patrem designat.

b ὑποστατικῶς. Sacramentum hoc venerandum, non scrutandum, quomodo pluralitas sit in unitate & unitas in pluralitate. Scrutari hoc temeritas est, credere pietas, nosse verò vita æterna. Bern. c Neque ad loquendum digne de deo lingua sufficit, neque ad percipiendum intellectus pravalet: magis ergo glorificare nos convenit deum, quod talis est, qui & intellectum transcendit & cogitationis initium superat, Chrysost. Hom. 2. Heb. d De deo loqui etiam vere periculosissimum est. Arnob. e Lingua, mente, & cogitatione horresco quoties de deo sermonem habeo, Naz.

Thus far of the divers manner of Being in the Divine Essence, now of the Attributes thereof.

Attributes are certain descriptions of the Divine *Essence*, delivered in the Scriptures, according to the weakness of our capacity, to help us the better to understand the Nature of Gods Essence, and to discern it from all other Essences.

f Condescendit nobis deus ut nos consurgamus ei. Aug. de spe. cap. 11. 2.

The

The *Attributes* of God are of two sorts, either *nominal*, or *real*.

The *Nominal* Attributes are of three sorts. 1. Those which signifie Gods *Essence*. 2. The *Persons* in the *Essence*. 3. Those which signifie *his essential works*.

Of the first sort, is the name [a] *Jehovah*, or rather *Hajah*, which signifieth the *eternal being of himself*, in whom being without all beginning and end, all other beings both begin and end, *Isa.* 42. 8. *Psal.* 83. 18.

God tells *Moses*, *Exod.* 6. 3. *That he was not known to* Abraham, Isaac, *and* Jacob *by his name* Jehovah. Not but that they knew this to be the name of God, (for they used it in all their Prayers) but because they lived not to see God *effecting indeed*, that which he *promised* them, in graciously delivering their seed out of *Egypt*, and in giving them the *real possession of Canaans Land*, and so to be not only *God Almighty*, by whom all things were made; but also *performing indeed* to the Children, that which he promised in his Word to the *Fathers*, which this name *Jehovah* especially signifieth. And for this cause, *Moses* calls God *first Jehovah*, when the *universal creation* had its absolute being, *Gen.* 2. 4. And this admirable name is graven on the *Decalogues* forehead, which was pronounced upon the *Israelites*

a Exod. 15. 3 Ab Havah vel Hajah, Esse: nam ita Deus est à seipso, ut sit suum esse, & αὐτοὸν. Omnes hujus nominis literæ sunt spirituales, ut denotetur Deum esse spiritum. P. Mar. loc. com. cap. 11. P. Morton. de arc. serm. c. 1 Jehovah non habet plurale, & in scripturis soli vero Deo tribuitur. Locus Exod. 6. 3. Intelligendus est de gradibus divinarum patefactionum. Gen. loc. 3. de nat. Dei. Ex usu scripturæ res tunc dicuntur fieri, quando fiunt manifestæ: Sic dicitur Spiritus Sanctus nondum erat, id est, nondum innotuerat. Alsted. Lex. Thol. Cap. 2.

deliverance, to be the *Rule of Righteouſneſs*, after which they ſhould ſerve their Deliverer in the promiſed Land.

This *Name* is ſo full of Divine Myſteries, that the *Jews* hold it a ſin to pronounce it; but if it be no ſin to write it, why ſhould it be unlawful to pronounce it?

This holy name of God teacheth us,

Firſt, what God is in himſelf, namely, *an eternal being of himſelf*.

Secondly, how he is unto others, becauſe that from him *all other* Creatures have received their *being*.

Thirdly, that we may confidently believe his promiſes; for he is named *Jehovah*, not only in reſpect of *being*, and cauſing all things to *be*; but eſpecially in reſpect of his *gracious Promiſes*, which without fail he will fulfil in his appointed time, and ſo cauſe that to be, which was not before. And ſo this *name* is a *golden pledge* unto us, that becauſe he hath *promiſed*, he will ſurely upon our *Repentance* forgive us all our ſins; at the time of death, receive our *ſouls*; and in the *Reſurrection*, raiſe up our *bodies* in glory to life everlaſting.

The ſecond name denoting Gods Eſſence, is *Eheieh*; but once read, *Exod* 3.14. of the ſame root that JEHOVAH is: and ſignifieth I A M, or I W I L L B E: for when *Moſes* asked God by what name he ſhould call him, God then named himſelf, *Eheieh, Aſcher, Eheieh*; *I am that*

I

Quod licet ſcribere, effari cur non liceret? Theod. in Epit. Ens æternum, αὐτοών. Fons eſt πάσης οὐσίας.

In promiſſionibus Jehovah eſt ὄν, Iſa. 55.7. Joh. 12.26 John 14. 2, 3. Joh. 6.42. Joh. 11.5.

I am: or *I will be that I will be*: signifying, that he is an eternal, unchangeable being: for seeing every creature is temporary and mutable, no creature can say, *Ero qui ero, I will be that I will be.* This name in the new Testament is given to our Lord Christ, when he is called *Alpha and Omega, the beginning and the ending,* [a] *which is, was, and which is to come, the Almighty, Apoc.* 1. 8. For all time past and to come, is aye present before God. And to this name, Christ himself alludeth, *John* 8. 58. *Before* Abraham *was, I AM.*

This name should teach us likewise to have always present in our minds our first *Creation*, present *corruption*, and future *glorification*; and not content our selves with *I was* good, or *I will* be good, but to be good presently; that when ever God sends for us, he may find us prepared for *him.*

The third name is *Jah*, which as it comes of the same *root*, so is it the contract of *Jehovah*, and signifieth *Lord*, because he is the [b] beginning and *Being* of beings. It is a name for the most part, ascribed unto God, when some notable deliverance or benefit comes to pass according to his former promise: and therefore all creatures in heaven and earth are commanded to celebrate and praise God in his name *Jah.*

The fourth is κύριος *Lord*, used often in the *New Testament*: for κυριεύω or κυρέω signi-

[a] ὁ ὢν καὶ ὁ ἦν καὶ ὁ ἐρχόμενος.

[b] Deus est causa causarum & Ens entium.

Psa 63. 19. Psal. 101. 18. Psal. 111. 1. &c. Psal. 112. 1. &c. Psal. 113. 1, 9. Psal. 115. 17, 18. Psal. 116. 19. Psal. 118. 5. 14. Psal. 125. 3, 4.

Junius in Eirenico.

signifieth *I am*. Hence κύριος signifieth the first Essence of a thing, or authority. When it is absolutely given to God, it answereth to the Hebrew name *Jehovah*, and is so translated by the seventy Interpreters: for *God* is so a *Lord*, that he is of [a] *himself Lord of all*. This name should always put us in remembrance to [b] *obey* his Commandments, and to fear his Judgements, and *submit* our selves to his blessed will and pleasure, saying with *Eli*, *it is the Lord, let him do what seemeth him good*, 1 Sam. 3. 18.

The fifth is Θεὸς God, 600 times used in the *New Testament*: and of prophane writers commonly. It is derived [c] ἀπὸ τοῦ θεῖν; because he runs through, and compasseth all things: or ἀπὸ τοῦ αἰεῖν, which signifieth to *burn and kindle*; for God is *Light*, and the Author both of *heat*, *Light*, and *Life*, in all the Creatures, either immediately of himself, or mediately by secondary causes. This name is used either improperly, or properly. Improperly, when it is given either *figuratively* to Magistrates, or falsly to Idols. But when it is properly and absolutely taken, it signifieth the eternal Essence of God, being above all things, and through all things; giving life, and light to all creatures, and preserving and governing them in their wonderful frame and order. God seeth all in all places; let us therefore every where take heed what we do in his sight.

[a] αὐτοκύριος. Polant. Synt. Theol. 2. 3. 6.
[b] Mal. 1. 6.
[c] Plato in Cratil. Hinc illud Virgil. deum nempe ire per omnes terrasque tractusque maris. Zanch. Deus est lux. ἀπρόσιτος.

Nomen Elohim est personarum. διακρίτικον. Alsted, Quum Elohim de una persona dicitur, Synecdochice dictum est propter Essentiæ unitatem. Junius.

Thus

Thus far of the names which signifie Gods Essence.

The name which signifieth the *Persons* in the *Essence*, is chiefly one, *Elohim*.

Elohim signifieth the *mighty* Judges: it is a name of the plural number, to express the *Trinity* or Persons in *Unity* of Essence. And to this purpose the *Holy Ghost* beginneth the *Holy Bible* with this plural name of God, joyned with a verb of the singular number, as *Elohim Bara*, *Dii creavit*, [a] *The mighty God or the three persons in the God-head created.* The *Jews* also note in the verb *Bara*, consisting in the original of three Letters, the mystery of the Trinity. By *Beth*, *Ben*, the Son: by *Resh*, *Ruach*, the Spirit: by *Aleph*, *Ab*, the Father. But this holy mystery is more clearly taught by *Moses*, Gen. 3. 22. *And Jehovah Elohim said, behold, the man is become as one of us*, And Gen. 19. 14. *Jehovah rained upon* Sodom *and upon* Gomorrah *brimstone and fire from Jehovah out of Heaven*; [b] that is, God the Son, from God the Father, *who hath committed all judgement unto the Son*, *Joh.* 5. 22. See *Psal.* 33. 6. *Isa.* 63. 9, 10. The singular number of *Elohim* is *Eloah*, derived of *Alah*, *he swore*; because that in all weighty causes, when necessity requireth an Oath to decide the truth, we are only to swear by the name of God, which is the great and righteous Judge of Heaven and Earth.

This name *Eloah* is but seldom used, as

[a] The like you may read, Deut. 6. 4. Josh. 22. 9.

[b] Sic Marcus Arethusius in Smyrne ii. Concilio sancte exposuit, Socrat. Eccles. Hist. l. 2. c. 30.

as *Hab.*3.3. *Job.*4.9. *Job.*12.4. and 15. 8. 36.2. *Psal.* 18.32. *Psal.* 114. 7. Once it hath a noun-plural joyned to it, *Job* 35. 10. *None ſaith, Where is Eloah Goſai, the Almighty my Maker?* to note the myſtery of the *eternal Trinity.* Many times alſe *Elohim* the plural number, is joyned with a verb ſingular, to expreſs more emphatically this myſtery, *Gen.*35.7. 2 *Sam.*7.13. [a] *Ioſh.* 24.19. *Jerem.*10.10. *Elohim* is alſo ſometimes *Tropically* given to Magiſtrates, becauſe they are Gods Vice-gerents; as to *Moſes*, Exod. 7. 1. *Jehovah ſaid unto Moſes, I have made thee Elohim to Pharaoh*, that is, I have appointed thee an Embaſſador to repreſent the Perſon of the true *three-one* God, and to deliver his meſſage and will unto *Pharaoh.* As oft therefore as we read, or hear this name *Elohim*, it ſhould put us in mind to conſider, that in one divine *Eſſence* there are *three diſtinct perſons*, and that God is Jehovah *Elohim.*

This place well urged had grinded *Arius* in pieces.

[a] Elohim Kedoſchim Hii Dii ſancti ipſe,

Now follow the names which ſignifie Gods Eſſential works, which are theſe five eſpecially.

1. EL, which is as much as the *ſtrong God*, [b] and teacheth us, that God is not only moſt ſtrong, and fortitude it ſelf, in his own Eſſence: but alſo that it is he that giveth all ſtrength and power to all other Creatures. Therefore Chriſt is called, *Eſay* 7. 9. *El Gibbor, The Strong, moſt mighty God.* Let not Gods children fear

[b] Hence Eli in Hebrew, Mat. 27.49. & Elói, Syriack, as Mark 15. 31. doth ſignifie my God, 2 Chron. 33.

fear the power of enemies, for *El* our God is more strong than they.

2. *Shaddai*, That is, *Omnipotent*. By this name God usually stiled himself to the Patriarchs, *I am El Shaddai, The strong God Almighty.* Because he is perfectly able to defend his servants from evil: to bless them with all spiritual and temporal blessings, and to perform all his promises which he hath made unto them for this life, and that which is to come. This name belongeth only to the God-head, and to no Creature, no not to the *humanity of Christ*. This may teach us with the Patriarchs to put our whole confidence in God, and not to doubt of the true performance of his promises.

3. *Adoni*, my Lord; this name, as the *Massorets* note, is found 134. times in the Old Testament; and *Logically* it is given to Creatures, but *properly* it belongeth to God alone. It is used *Malac.* 1. 6. in the plural number, to note the Mystery of the holy *Trinity*. If I be *Adonim, Lords, where is my fear? Adoni*, the singular: *Adonim*, the plural number. This name is given to Christ, *Dan.* 9. 17. *Cause thy face to shine upon thy Sanctuary, that is desolate: for Adoni (the Lord Christ) his sake.* The hearing of this holy name, may teach every man to obey Gods Command-

The seventy turn it παντοκράτωρ; he is derived of Dai, sufficiency, and the relative ש the same that αὐτάρκης, or of Shad, a Dug, because God feeds his children with sufficiency of all grace, as the loving mother the Child with the milk of her breast.

A name compounded of Ai, My, and Adon, Lord. Adon derivatur ab Eden, basis, quia Deus, est fundamentum & sustentator omnium creaturarum. Hinc *Adon* Dominus, cui rei domesticæ cura incumbit, & ei tanquam columnæ innititur. Quando de Creaturis usurpetur *Adonai* est Jod. cum patach, sed de Creatore cum cametz. *Ab Adonai* manasse videtur Ethnicorum: Ἀθηνᾶ.

ments

ments to fear him alone, to suffer none besides him to reign in his conscience, to lay hold (by a particular hand of faith) upon his word and promise, and to challenge God in Christ to be his God, that he may say with *Thomas*, *Thou art my Lord and my God.*

ὑὸς ὑψίστου. So the devil stiled Christ the Son of God, the most High, Luk. 8.18. For what is earthly greatness compared to Gods Highness?

4. Is *Helion*, that is, *most high*, *Psal.* 9.2. *Psal.* 91. 9. & 92. 9. *Dan.* 4. 17, 24, 25, 34. *Acts* 7. 48. This name *Gabriel* giveth unto God, telling the Virgin *Mary*, that the child which should be born of her should be the Son of the *most High*, *Luke* 13. 2. This teacheth, that God in his Essence and glory exceedeth infinitely all Creatures in Heaven and Earth. Secondly, That no man should be proud of any earthly honour or greatness. Thirdly, If we desire true dignity, to labour to have communion with God in *grace* and *glory*.

* Πατὴρ τῶν φώτων Of whose substance the light of the Sun is but a shadow.

5. *Abba*, a Syriack name, signifying *Father*, Rom. 8. 15. This is sometimes used *Essentially*, as in the Lords Prayer. Secondly, *Personally*, as *Mat.* 11. 25. For God is *Christs* Father by *nature*, and *Christians* by *Adoption* and *Grace*. *Christ* is called *the everlasting Father*, *Isa.* 9. 6. because he regenerates us under the New Testament. God is also called * *the Father of lights*. Jam. 1. 17. because God dwelleth in inaccessible light, 1 Tim. 6. 16. and is the Author, not only of the Suns light, but also of the light both of natural reason, and supernatural grace, *which*

[a] *which lightneth every man that cometh into the world.* This name teacheth us, that all gifts which we receive from God, proceed from his meer Fatherly love: Secondly, That we should love him again as dear Children: Thirdly, That we may in all our needs and troubles, be bold to call upon him as a Father, for his help and succour. Thus should we not hear of the sacred names of God, but we should thereby be put in mind of his goodness unto us, and our duty unto him. And then should we find how comfortable a thing it is to do every thing in the Name of God. A phrase usual in every mans tongue, but the true comfort thereof (through ignorance) known to few mens hearts.

It is great wisdom, and an unspeakable matter for the strengthening of a Christians Faith, to know how in the meditation of Christ to invocate God by such a name, as whereby he hath manifested himself to be most willing, and best able to help and succour him in his present need or adversity. The ardent desire of knowing God, is the surest testimony of our love to God, and of Gods favour to us. *Because he hath set his love upon me, therefore will I deliver him, I will set him on high because he hath known my name: he shall call upon me, and I will answer him,* &c. And it is a great strengthening of Faith, with understanding to begin every action in the name of God.

Thus

[a] Joh. 1. 9.

Psalm 91. 14, 15. Intelligentiæ habent aliquid simile materiæ aliquid simile formæ. Solus Deus simplex est, in quo nihil in potentia sed in actu omnia, imo ipse purus, primus, medius, ultimus actus. Scal. Exerc. 6. Sect. 2. Just. Martyr. qu. 120. ad Orthodoxos.

Thus far of the nominal Attributes.

The *real Attributes* are of two sorts: either *absolute*, or *relative*.

The *absolute Attributes* are such, which cannot in any sort agree to any *creature*, but to God alone.

These are two: *Simpleness*, and *Infiniteness*.

Simpleness, is that whereby God is void of all *composition*, *division*, *multiplication*, *accidents*, or parts compounding, either sensible, or intelligible: so that whatever he is, he is the same essentially.

It hinders not Gods simpleness that he is three: because God is three, not by *composition of parts*, but by *coexistence of persons*.

[a] *Infiniteness*, is that whereby all things in God are void of measure, limitation, and bounds, above and beneath, before and after.

From these two do necessarily flow three other absolute Attributes.

1. *Unmeasurableness*, or *ubiquity*, whereby he is of infinite extension, [b] filling heaven and earth, containing all places, and not contained of any *space*, *place*, or *bounds*, and being no-where absent, is every where present.

There are four degrees of *Gods presence*:

a Intelligentia, cum sint entia alia ab infinito Ente, finita esse necesse est: nam duo infinita nequeunt esse, neque in natura, neque extra naturam. Essent. N. duo principia prima, Scal. Exerc. 359. Sect. 3.

b Acts 7.48. Psal. 145. Job 11.7. &c 2 Chron. 3. 5, 6. Psal. 139.5. &c. Jer. 12. 23, 24. Deus est ubique non ita uti in dimidia parte sit dimidius, aut tanquam in majore parte major Dei pars sit, in minore minor, sed ubique totus, & in seipso totus est. Aug. Deus est intellectualis Sphæra, cujus centrum est ubique, circumferentia vero nusquam. Trism.

sence:

ſence: the firſt is *univerſal*, by which God is *repletively* every where, *incluſively* nowhere.

Secondly, *Special*, by which God is ſaid to be in Heaven, becauſe that [c] there his *power*, *wiſdom*, and *goodneſs* is in a more excellent manner ſeen and enjoyed: as alſo becauſe that uſually he doth from thence pour forth his *bleſſings* and *judgements*.

Thirdly, *More ſpecial*, by which God [d] dwelleth in his *Saints*.

Fourthly, *Moſt ſpecial*, and altogether ſingular, by *which the whole fulneſs of the God-head dwelleth in Chriſt bodily*.

2. *Unchangeableneſs*, whereby God is void of all change: both in reſpect of his [e] Eſſence and [f] Will.

3. *Eternity*, whereby God is without *beginning* of *days*, or end of *time*, and without all bounds of [g] *proceſſion*, or *ſucceſſion*.

Thus far of the abſolute Attributes; now of the Relative, or ſuch which have reference to the Creatures.

Thoſe are five.

1. *Life*. 2. *Underſtanding*. 3. *Will*. 4. *Power*. 5. *Majeſty*.

1. THe *life of God*, is that by which, as by a moſt pure and perpetual *Act*, he not only liveth of himſelf, but is alſo that *ever* and *over-flowing* Fountain of *life* from which all creatures derive their [h] *lives*: ſo as that *in him they live*, *move*, *breath*,

c Pſalm 19. 1. Hoſ. 2. 21.
d 1 Cor. 3. 16. and 6. 16. 2 Cor. 6. 16.
e Col. 1. 8.
f Rom. 1. 19. Iſa. 40. 28. Pſal. 122. 27, &c. 8 Apoc. 1. 8. 1 Sam. 15. 29. Numb. 23. 19. Mal. 3. 6. Rom. 11. 29. James 1. 18. Pœnitentia cum de Deo enunciatur non affectum in Deo, ſed effectum Dei in omnibus ſignificat. Alſted. Ma. 4. 16. 1 Sam. 5. 19. Dan. 6. 26. Heb. 1. 12. Apoc. 4. 8. Creaturæ quædam æternæ ſunt a poſteriori: a priori ſolus Deus eſt æternus. Alſted. Lex. Theo. c. 2.

h Acts 17. 25. 28. Acts 14. 15. Pſalm 42. 2. Pſalm 36. 9. John 5. 26. Heb. 3. 12.

breath, and have their being. And because only his *Life* differs not from his *Essence*, therefore God is said *only to have immortality*, 1 Tim. 6. 16.

2. The *Understanding*, or *Knowledge* of *God*, is that whereby (by *one poor Act*) he most perfectly knoweth in himself all things that ever *were*, *are*, *or shall be*: Yea, the thoughts and imaginations of mens hearts. This *knowledge* of God is either *general*, by which *God* knoweth *simply all things* eternally, the good by himself, the evil by the good opposite to it; imposing to things *contingent*, the *lot* of contingency, and to things *necessary*, the *law* of necessity. And thus knowing all things in and of himself, he is the *cause* of all the *knowledge* that is in all, both *Men* and *Angels*. Secondly, *Special*, called the knowledge of *Approbation*, by which he *particularly* knoweth, and graciously acknowledgeth only his *Elect* for his own.

Understanding also contains the *wisdom of God*, by which he most wisely created all things of *nothing*, in *number*, *measure*, and *weight*, and still ruleth and disposeth them to serve his own most holy *purpose* and *glory*.

3. The *Will of God* is that, whereby of

Hence it is that as God is called of the Hebrews Eheia, so likewise Echie, & as of the Grecians ὁ ὤν, so also ὁ ζῶν: and as of the Latines, primum ens so also primum vivens: for to be, and to live, is all one and the same in God 1 Kin. 8. 39. Psal. 44. 21. Psal. 139. 1. &c. Jer. 17. 10. & 20. 12. Luke 16. 15. Acts 1. 24. Heb. 4. 12. Rom. 11. 13. and 16. 17. 1 Tim. 2. 19. Mat. 7. 13.

Intellectus, scientia, & sapientia in Deo non distinguuntur. Tilen. Nam sapientia in homine est habitus intellectui impressus, qui de Deo dici non debet, cujus intellectus est ipsa sapientia, Keckerm. Πάντα ἰδὼν ὅλος ὀφθαλμὸς καὶ πάντα νοήσας. Hes. lib. ἔργ. καὶ ἡμέρ. Hence the Platonicks term God ὁρόωπλον, all eye, seeing all.

neces-

[a] necessity he willeth *himself* as the *soveraign good*: and by willing himself, willeth most [b] freely [c] all other good things, which are out of *himself*.

The *Will of God*, though in it self it be but *one*, as is his *Essence*, yet in respect of the diversity of Objects and Effects, it is called in the Scriptures by divers names; as,

1. *Love*, whereby is meant Gods eternal [d] *good will*, whereby he ordaineth his Elect to be freely saved through Christ, and [e] bestoweth on them all *necessary* graces for this life, & that to come, *taking pleasure in their* persons and services.
2. *Justice* [f] is Gods *constant will*, whereby he [h] recompenceth men and Angels according to their works, *punishing* the impenitent according to their deserts, called the justice of his *wrath*; and *rewarding* the faithful according to his promises, called the justice of his *grace*.
3. *Mercy*, which is [i] Gods *meer good-will*, and ready affection to forgive

a 1 Tim. 2. 5. Rom. 9. 19. Ephes. 1. 5.

b Deus voluntate sua cuncta constituit, Trism. in 4. Pim. Hinc Orpheus Deum vocat necessitatem, ratione sc inferiorum quod omnia ipsi parere cogantur.

c Voluntas Dei semper impletur, aut de nobis, aut à nobis. De nobis impletur, sed tamen non implemus eam quando peccamus; a nobis impletur quando bonum facimus, Aug. Ench. c. 100. Rom. 9. 11. 2 Jam. 2. 21.

d 1 Joh. 3. 1. e Psal. 45. 7. f Gen. 4. 4. g Norma Justitiæ divinæ, est Dei voluntas. Quia enim vult, ideo est Justus; non quia Justum, ideo vult. Eph. 1. 11. h Rom. 2. 5. &c. 2 Thes. 1. 6. &c. 2 Tim. 4. 8. Deut. 7. 9, 10. i Deus principium & finem & media rerum omnium tenens, rectaque linea incedens, è vestigio habet δίκην divinæ legis vindicem, simul ut quicquam Sanctionum ejus prætermissum est, Aristot. lib. de mundo.

forgive a penitent ſinner, notwithſtanding all his ſins, and ill deſerts.

4. *Goodneſs*, [a] whereby God *willingly communicateth* his good with his Creatures, and becauſe he communicateth it freely, it is termed *grace*.

5. *Truth*, whereby [b] God willeth *conſtantly* thoſe things which he willeth: effecting and performing all things which he hath ſpoken, in his appointed time.

6. *Patience*, whereby God *willingly forbeareth* to puniſh the wicked, ſo long as it may ſtand with his Juſtice, and until their [c] ſins be ripened.

Ad pœnam tardus Deus eſt, ad præmia velox; Sed penſare ſolet vi graviore morum.

7. *Holineſs*, [d] whereby Gods nature is ſeparated from all *prophaneneſs*, and abhorreth all filthineſs: and ſo being wholly pure in himſelf, delighteth in the inward and outward *purity* and *chaſtity* of his ſervants, which he infuſes into them

8. *Anger*, [e] whereby is meant Gods

a Rom. 9. 15, 16. Ezek. 16, 6.

b Pſal. 103. 8. &c. Tit. 3. 4. Semper invenies Deum benigniorem quam te culpabiliorem. Serm. 11. Ber. vindictæ gladium miſericordiæ oleo ſemper acuit. Nicep. l. 17. c. 3.

c Pſal. 145. 1. 9, 15. Mat. 16.17. In creaturis multa inveniuntur bona, ergo creator multo magis eſt bonus. Imo αὐτάγαθον, Ipſum bonum.

d Joſ. 13. 14. Pſal. 149. 6. Num. 23. 19. Veritas eſt harmonia tum intellectus & verborum cum rebus, tum etiam rerum ipſarum Ideis in mente divina. Keck. Veritas Dei in verbis fides Dei dicitur, quod certo fiant, quæ ab ipſo dicta ſunt. Item conſtantia, quia ſententiam non mutat, Polan. 2 Pet. 3. 9. Rom. 2. 4. Gen. 15. 16. 1 Pet. 1. 5. 1 Theſ. 4. 3. Heb. 12. 14. Mat. 15. 9. Quanta ſanctitas Dei, ad cujus aſpectum ſancti Angeli oculos pro ſua tenuitate alis volantes clament, Sanctus, Sanctus, Sanctus, Jehovah, Zabaothi, Iſa 6. 2. 3.

most

most certain and just *Will in chastening the Elect*; and in revenging and punishing the *Reprobates*, for the injuries they offer to him and his chosen: And when God will punish with *rigor* and severity, then it is termed *wrath*, [a] *temporal* to the Elect, *eternal* to the Reprobates.

4. The *Power* of God is that whereby he can simply and freely do *whatsoever he will*, that is agreeable to his nature: and whereby, as he hath made, so he still *ruleth* Heaven and Earth, and all things therein. This Almighty *power* of *God*, is either *absolute*, by which he can will, and do no more than he willeth or doth, *Mat.* 3. 9. and 20. 52. *Rom* 9 38. Or *actual*, by which God doth indeed whatsoever he will, and hindreth whatsoever he will not have done, *Psal.* 115. 3.

5. *Majesty* is that by which God of his own *absolute* and *free* Authority [b] reigneth and ruleth, as *Lord* and *King* over all *Creatures* visible and invisible: Having both the *right* and *propriety* in all things: as [c] *from whom*, and *for whom*, are all things: as also such a *plenitude and power* that he can pardon the offences of all whom he will have spared, and *subdue all his Enemies*, whom he will have [d] *plagued* and destroyed, without being bound to *render* any Creature a reason of his

a Psal. 106. 22, 23, 40, 41. N. 15. 11. Ita Dei non est aliud quam Voluntas puniendi. Aug. de civit. Dei. c. 15. Anse. l. 7. c. 6. Cur Deus Hom. Furor & Ira in Deo, non passionem mentis, sed ultionis acerbitatem notant. Carth. in Apoc. 19.

b 1 Cor. 15. 2.

c 2 Thes. 1. 10.

d Gen. 17. 1. Psal. 115. 3. Mat. 11. 26. Ephes. 1. 11. Mat. 8. 2. Deus potest omnia quæ contradictionem non implicant. Aqu. 1. qu. 25. art. 34. 2 Sam. 7. 22.

Omnipotentia excludit omnes defectus, qui sunt impotentis, seu posse mentiri, mori, &c. Chron. 29. 11, 12. Apoc. 5. 12: 13.

his doings, but making his own most holy and just *Will*, his own most perfect and eternal Law.

From all these *Attributes* ariseth one, which is *Gods* soveraign blessednes or perfection. *Blessedness* is that *perfect* and [2] unmeasurable possession of *joy* & *glory*, which God hath in himself for ever: and is the cause of all the bliss and perfection that every creature enjoys in its measure.

There are other *Attributes* figuratively and *improperly* ascribed unto God, in the holy *Scriptures*, as by an *Anthropomorphosis*, the members of a man, *eyes*, *ears*, *nostrils*, *mouth*, *hands*, *feet*, &c. or the senses and actions of a man, as *seeing*, *hearing*, *smelling*, *working*, *walking*, *striking*, &c. by an *Anthropopatheia*, the affections and passions of a man, as *gladness*, *grief*, *joy*, *sorrow*, *love*, *hatred*, &c. or by an *Analogy*, as when he is named *a Lion*, *a Rock*, *a Tower*, *a Buckler*, &c. Whose signification every [b] Commentary will express.

[2] 1 Chron. 29. 14. Hinc Deus dicitur αὐτοκράτωρ.

[b] Rom. 9 15 Joh. 4. 11. Luke 1. 37. Psal. 2. 9. Psal. 110. 1. Deus est Shaddai, sive αὐτάρκης, non solum quia nihil desiderat, sed etiam quia nihil in eo desiderari potest. Creaturas fecit perfectas in suo quisque genere, ergo ipse perfectissimus est in se & per se. Scal. Exerc. 146. Section 2. Mark 14. 61. Act. 17. 25. Rom. 11. 33. 36. 1 Tim. 6. 25. Mat. 25. 54. James 1. 17. See Mr. Wilsons Dictionary of the Bible, most profitable to this purpose.

Of all these Attributes, we must hold these general Rules.

NO *Attribute* can sufficiently express the *Essence* of God, because it is infinite and ineffable.

Whatsoever therefore is *spoken of GOD, is not GOD*; but serveth rather to hold our

our weak understanding, to conceive in our reason, and to utter in our speech, the Majesty of *his Divine Nature*, so far as he hath vouchsafed to reveal *himself* unto us in *his Word*.

2. *All the Attributes of God* belong to every of the *three Persons*, as well as the *Essence* it self, with the limitations of a personal Propriety. As the *mercy* of the *Father* is mercy *begetting*: the *mercy* of the *Son* is mercy *begotten*: the *mercy* of the *Holy Ghost*, is mercy *proceeding*; and so of the rest

Attributa omnia propter οὐσίας ταυτότητα singulis divinitatis personis competunt.

3. The *Essential Attributes* of God, differ not from his *Essence*, because they are so in the *Essence*, that they are the very *Essence* it self. [a] In God therefore there is nothing which is not either his *Essence* or *person*.

[a] In Deo nihil est, quod non sit ipse Deus, Zanch.

4. The *Essential Attributes* of God, differ not *Essentially* or *Really* one from another (because whatsoever is in God, is *one* most *simple Essence*, and one admits no division) but only in *our reason* and *understanding*, which being not able to know Earthly things, by one *simple Act* without the help of many distinct *Acts*, must of necessity have the help of many distinct *Acts* to know *the incomprehensible* GOD. Therefore (to speak properly) there are not in God *many attributes*, but [b] *one only*, which is nothing else but *the divine Essence* it self, by what Attribute soever you call it. But in respect of our *reason*, they are said to be so many different *Attributes*, for our understanding conceives by the name

[b] Omnia in divinis sunt unum ibi non obviat relationis oppositio.

of *mercy*, a thing differing from that which is called Justice. The *Essential Attributes* of God are not therefore *really* inseparable.

5. The *Essential Attributes* of God are not *parts* or *qualities* of *the Divine Essence*, nor [a] *Accidents* in the *Essence*, nor a *Subject*: but *the very* [b] *whole and intire Essence of God*. So that every *such Attribute* is not *aliud & aliud*, *another* and *another thing*, but one and the same thing. There are therefore no *Quantities* in God by which he may be said to be *so much, and so much*; nor *Qualities*, by which he may be said to be *such* and *such*: but [c] whatsoever God is, He is *such* and the *same* by his *Essence* By *his Essence* he is *wise*, and therefore *Wisdom* it self; by *his Essence he is Good*, and therefore *goodness* it self; by *his Essence he is merciful*, and therefore *mercy* it self; by *his Essence* he is *just*, and therefore *Justice* it self, *&c.* In a word, God is *Great* without *Quantity*; *good*, *true*, and *just*, without *Quality*; *merciful* without *passion*; an *act* without *motion*; *every where present*, without *sight*; without *time*, *the first* and *the last*: the Lord of all Creatures, from whom all receive themselves and all the *good* they have; yet neither needeth nor receiveth he any increase of goodness or happiness from any other.

This is the plain *Description* of God, so far

a *Attributa* Dei omnia ita in ipso sunt, ut sint ipsum: ita insunt, ut nihil antecedat, nihil subsequatur sed ex intellectione nostra (quæ perquam umbratilis est) alia aliis prius animo comprehenduntur. Sea. Ex. 365. Section 6.

b Quæ de Deo dicuntur χεσιικῶς, Relatione ad creaturas & sic secundum accidens, non exprimunt mutationem in divina essentia, sed in creaturis factam. Negantur ergo duo accidentia realia, non autem prædicata accidentalia.

c Omnia quæ in Deo sunt, ita insunt, ut sint ipse Deus. d Essentia divina identificat sibi omnia quæ sunt in divinis. Biel. Sud. 1 Sent. d. 4. 5. Exhibet omnia, accipit nihil; ipsum igitur bonum est Deus ipse semper. Trif. Ser. 1. Pli.

far as he *hath revealed himself in his Word.*

This Doctrine (of all other) every true *Practitioner* of *Piety* must *competently* know and *necessarily* believe for four *special uses*

1. That we may *discern* our *true* and only *God*, from all *false gods* and *Idols*: for the Description of God is properly [a] known only to his *Church*, in whom he hath thus graciously manifested himself.

[a] Psal. 147. 19, 20. Jer. 10. 25.

2. To possess our hearts with a greater awe of his *Majesty*, whilest we *admire* him for his *simpleness*, and *infiniteness*; *adore* him for *his unmeasurableness*, *unchangableness*, and *Eternity*; *seek wisdom* from *his understanding*, and *knowledge*; *submit our selves* to *his blessed will* and *pleasure*; *love him* for *his love*, *mercy*, *goodness*, and *patience*; *trust* to *his Word*, *because of his Truth*; *fear him for his Power*, *Justice* and *anger*; *reverence him* for *his holiness*, and *praise him* for *his blessedness*, and to depend all our Life on him, who is the only Author of our *Life*, *being*, and all the good things we have.

3. To *stir us up* to imitate the *Divine Spirit* in his holy Attributes: and to bear (in some measure) the Image of *his Wisdom*, *Love*, *Goodness*, *Justice*, *Mercy*, *Truth*, *Patience*, *Zeal*, and *Anger* against Sin, that we may be *wise*, *loving*, *just*, *merciful*, *true*, *patient*, and *zealous* as our God is.

4. Lastly, That we may in our Prayers and Meditations, *conceive* aright of his Divine Majesty, and not according to those gross & blasphemous imaginations, which

naturally arise in mens brains: as when they counterfeit *God* to be like an old *man sitting in a chair*: and *the blessed Trinity* to be like *that tripartite Idol*, which Papists have Painted in their *Church-windows*.

When therefore thou art to pray unto God, let thine *heart* speak unto him, as *that* [b] *Eternal*, [c] *Infinite*, [d] *Almighty*, [e] *Holy*, [f] *Wise*, [g] *Just*, [h] *Merciful*, [i] *Spirit, and most* [k] *Perfect*, [l] *Indivisible Essence of three several Persons, Father, Son, and Holy Ghost*; *who being* [m] *present in all places*, [n] *ruleth Heaven and Earth, understandeth* [o] *all mens hearts*, [p] *knoweth all mens miseries, and is only* [q] *able to bestow on us all graces which we want, and to deliver all penitent sinners, who with faithful hearts seek (for Christs sake) his help out of their afflictions and troubles whatsoever.*

The ignorance of this true knowledge of God, maketh many to make an Idol of the true GOD, and is the only cause, why so many do profess *all other parts* of Gods Worship and Religion, with so much *irreverence* and *hypocrisie*; whereas if they did truly know God, they durst not but come to his holy service, and *coming*, serve him *with fear* and *reverence*: for so far doth a man fear GOD, as he knows him; and then doth a man *truly know* GOD, when he joyns *practice to speculation*: And that is,

First, when a man doth so acknowledge and celebrate Gods *Majesty*, as he *hath revealed* himself in *his Word*.

Secondly, when from the true and live-

ly

b Psal. 90. 2.
c 1 Kings 8. 27.
d Gen. 17. 1. Job 15. 25.
e Apoc. 4. 1. & 15. 4.
f Rom. 11. 33. & 16. 17
g Ezek. 34. 6, 7. Psa. 101. 11. & 145. 8, 9.
h Deut. 31. 4 Gen. 8. 15. Psa. 145. 17.
i Joh. 4. 34.
k Deut. 32. 4
l John 5. 7. Mat. 3. 16. Mat. 28. 19. 2 Cor. 13. 14
m 2 Kings 8. 17. 2 Cor. 13. 14
n 2 Kings 8. 17. Psa. 120. 2. Jer. 23. 13.
o Isa. 48. 10, 28. Dan. 4. 32.
p 1 Kings 8. 50. Jer. 12. 10.
q Isa. 62. 16.

ly Sense of Gods *Attributes* there is bred in a mans heart, a *love*, *awe* and *confidence* in God; for saith God himself, *If I be a Father, where is my honour? If I be a Lord, where is my fear? O taste and see, that the Lord is good*, saith *David*. He that hath not by *experience* tasted his goodness, knoweth not how good he is. *He* (saith John) *that saith he knoweth God, and keepeth not his Commandments, is a lyar, and the truth is not in him.* So far therefore as *we imitate God* in his *Goodness*, *Love*, *Justice*, *Mercy*, *Patience*, and other Attributes, *so far do we know him.* Psal. 34. 9. 1 John 2. 4.

Thirdly, when with inward *groans*, and the serious desires of our *hearts*, we long to attain to the perfect and plenary knowledge of his Majesty, in the life which is to come.

Lastly, This discovers how few there are who do truely know God, for no man knoweth God, but he *that loveth him*; and how can a man chuse but love him, being *the Soveraign good*, if he know him; Seeing *the Nature of GOD is to enamour with the Love of his goodness*? And whosoever loveth any thing *more than* God, *is not worthy of* God; and such is every one, who settles the love and rest of his heart upon any thing besides GOD. If therefore thou dost believe that GOD is *Almighty*, why dost thou fear *devils and enemies*, and not confidently *trust in* GOD, and crave His help in all thy troubles and dangers? If thou believest that GOD is *infinite*, how

dareſt thou provoke him to *Anger*! If thou believeſt that GOD is *ſimple*, with what heart canſt thou *diſſemble*, and play the *Hypocrite*? If thou believeſt that *God* is the *ſoveraign good*, why is not thy heart more ſetled upon him than on all worldly good? If thou doeſt indeed believe that God is a *juſt judg*, how dareſt thou live ſo ſecurely in ſin without Repentance? If thou doſt truly believe that God is moſt *wiſe*, why doeſt thou not refer the events of *croſſes* and *diſgraces* unto him, who knows how to *turn all things to the beſt*, *unto them that love him*? If thou art perſwaded, that God is true, why doeſt thou doubt of his promiſes? And if thou believeſt that GOD is *Beauty* and [a] *Perfection* it ſelf, why doſt not thou make it alone the chief end of all thine affections and deſires? For if thou loveſt beauty, He is moſt fair: if thou deſireſt *riches*, He is moſt *wealthy*: if thou ſeekeſt *wiſdom*, he is moſt *wiſe*. Whatſoever excellency thou haſt ſeen in any *creature*, it is nothing but a *ſparkle* of that, which is in *infinite* [b] *perfection* in GOD: and when in Heaven we ſhall have an *immediate communion* with GOD, we ſhall have them all perfectly in *him communicated* unto us. Briefly, in all goodneſs, he is *all* in *all*. [c] Love that one good *God*, and thou ſhalt love Him, in whom all *the good of goodneſs* conſiſteth. He that would therefore attain to the ſaving knowledge of *God*, muſt learn to know him by *love*. For *GOD is Love*, and *the knowledge of* the

Rom. 8. 18.

a Si te habeam ſolum ſane fuat arduus æther, tellus rupta ſuo diſſiliatq; loco.

b Creata omnia perfectius ſunt in Deo quam in ſeipſis. Dion. de divin. cap. 8.

c Amat unum illum bonum in quo omne bonum eſt, & ſufficit. Anſel. in Proſ. c. 25.

the Love of God passeth all knowledge. For all knowledge, besides to *know* [a] how to love God, and to serve him only, is nothing upon *Solomons* credit, but *vanity of vanities and vexation of spirit.*

Kindle therefore, O my [b] *Lady*, nay rather, O my [c] *Lord Charity*, the love of thy self, in my Soul especially, seeing it was thy good pleasure, that being [d] reconciled by the blood of Christ, I should be brought to the knowledge of thy Grace, to the *Communion* of thy Glory, wherein only consists my *soveraign good* and happiness for ever.

Thus, by the light of his *own Word*, we have seen the *back parts of* JEHOVAH *Elohim*, the Eternal *Trinity*, whom to *believe*, is saving *faith* and *verity*, and unto whom from all Creatures, in Heaven and Earth, be all *Praise*, *Dominion*, and *Glory* for ever, *Amen.*

Thus far of the knowledge *of God. Now of the* knowledge *of a mans* self. *And first of the* state *of his misery and corruption without renovation by Christ.*

Meditations of the misery of a man not reconciled to God in Christ.

O Wretched man, where shall I begin to describe thine endless misery? who art *condemned* as soon as *conceived*; and adjudged to *eternal* Death, before thou wast born to a temporal life. A beginning indeed I find, but no *end* of thy misc-

[a] Ephes. 1. 19. 1 John 4. Kemp. de im. Christi. c. 1.
[b] Eccles. 12. 17.
[c] Domina immo Domine Charitas. Bern.
[d] Rom. 5. 9, 10. John 17. 3, 22. 1 Cor. 15. 8.

Damnatus ante quam natus. Aug.

miseries. For when *Adam* and *Eve*, being created after Gods own *Image*, and placed in Paradise, that they and their Posterity might live in a blessed state of life immortal, having dominion over all *earthly* creatures; and only restrained from *the Fruit of one Tree*, as a sign of their *subjection* to the *Almighty Creator*; though GOD forbad them this small thing under the penalty of Eternal *Death*; yet they *believed the Devils word* before *the Word* of *GOD*, making *GOD* (as much as in them lay) *a lyar*. And so being *unthankful* for all the benefits which God bestowed on them, they became *male-content* with their present state, as if God had dealt *enviously* or *nigardly* with them: and believed that the *Devil* would make them partakers of far more glorious things *than ever* GOD had bestowed upon them; and in their pride, they fell into *high Treason* against *the most High*, and disdaining to be Gods subjects, they affected blasphemously to be *Gods themselves*, equals unto *God*. Hence, till they repented (losing Gods *Image*) they became like unto *the devils*; and so all *their posterity*, as a *traiterous brood* (whilest they remain impenitent like thee) are subject in this life to all *cursed miseries*, and in the life to come to *the everlasting fire* prepared for the *Devil* and his *Angels*.

Lay then aside a while *doting vanities*, and take the view with me of thy *doleful miseries*, which duly *surveyed*, I doubt not but that thou wilt *conclude*, that it is far better

better, never to have *Natures being*, than not to be by Grace a Practitioner of *Religious Piety*.

Consider therefore thy *misery*. 1. In thy *Life*. 2. In thy *Death*. 3. After *Death*.

In thy Life.

1. The *miseries* accompanying thy *body*.
   The *miseries* which deform thy *soul*.
2. In thy *Death*, *miseries* which shall oppress thy *body* and *soul*.
3. After *Death*, the *miseries* which overwhelm both *body* and *soul* together in Hell.

And first let us take a view of those *miseries* which accompany the *body* according to the four *ages* of thy *Life*.

1. *Infancy*. 2. *Youth*. 3. *Manhood*. 4. *Old Age*.

Meditations of the miseries of Infancy.

WHat wast thou being an *Infant*, but a *brute*, having the shape of a man? was not thy body conceived in the *heat of Lust*, *the secret of shame*, and *stain of Original sin*? And thus wast thou cast naked upon the Earth, all imbrewed in the blood of filthiness (*filthy* indeed; when the SON of GOD, who disdained not to take on Him mans *nature*, and the *Infirmities* thereof: yet thought it unbeseeming His Holiness to be conceived after the sinful manner of mans Conception.) So that thy Mother was ashamed

to let thee know the manner thereof: What cauſe then haſt thou to boaſt of *thy birth*, which was a curſed pain to thy mother, and to thy ſelf *the entrance* into a *troubleſome life?* the greatneſs of *which miſeries*, becauſe thou couldſt not utter in words, thou diddeſt expreſs (as well as thou couldſt) in weeping tears.

2. *Meditations of the miſery of Youth.*

WHat is *Youth*, but an untamed *Beaſt*; all whoſe *actions* are *raſh* and *rude*, not capable of good Counſel when it is given, an *Ape-like*, delighting in nothing but toyes and babyes? Therefore thou no ſooner beganneſt to have a little *ſtrength and diſcretion*, but forthwith thou waſt kept under the rod, and fear of Parents and Maſters: as if thou *haddeſt* been born to live under *the Diſcipline of others*, rather than at *the Diſpoſition* of *thine own will*. No *tired horſe* was ever more willing to be rid of *his burden*, than thou waſt to get out of the ſervile ſtate of *this bondage*. A ſtate not worthy the Deſcription.

3. *Meditations of the miſery of Man-hood.*

WHat is *Mans Eſtate*, but a Sea, wherein (as Waves) *one trouble* ariſeth in the neck of *another*; the latter

ter worse than the *former*? No sooner didst thou enter into *the Affairs of this World*, but thou wast inwrapped about *with a Cloud of miseries*. The *Flesh provokes thee* to *Lust*, the *World allures thee to Pleasures*, and *the Devil tempts thee* to all kind of *sins*, *fears of Enemies affright thee*, *suits in Law* do *vex thee*, *wrongs of ill Neighbours* do *oppress thee*, *cares for Wife and Children do consume thee*, *and disquietness* betwixt open *Foes* and *false Friends*, do in a manner confound thee: *Sin stings thee within*, *Satan lays snares* before *thee*: Conscience *of sins* past *doggeth behind thee*. Now *Adversity* on the left hand *frets thee*, anon *Prosperity* on the left hand *frets thee*, anon *Prosperity* on the right hand *flatters thee*; *over thy Head* GODS vengeance due to *thy sin*, is ready to fall upon thee; and *under thy feet Hells mouth* is ready to swallow thee up. And in *this miserable Estate* whither wilt thou go for rest and comfort? The *House* full of cares, the *Field* full of *toyle*; *the Country of rudeness*, *the City of factions*; *the Court of envy*, *the Church of Sects*, *the Sea of Pirates*, *the Land of Robbers*. Or in what *state* wilt thou live? Seeing *Wealth* is envied, and *Poverty* contemned; *Wit* is distrusted, and *Simplicity* derided; *Superstition* is mocked, and *Religion* is suspected; *Vice* is advanced, and *Vertue* is disgraced. O with what a *body of sin* art thou compassed about in a *World of wickedness*? What are thine *Eyes* but *Windows*, to behold *vanities*? What are thine *Ears*

but

but *flood-gates* to let in the ſtreams of iniquity? What are thy *Senſes*, but matches to give fire to thy luſts? What is thine *Heart* but the *Anvil*, whereon *Satan* hath forged the ugly ſhape of all lewd affections? Art *thou* nobly deſcended? *thou* muſt put thy ſelf in peril of *forraign Wars*, to get the reputation of *earthly honour*, oftimes hazard *thy life* in a deſperate combat, to avoid aſperſion of a Coward. Art thou born in mean eſtate? Lord! what pains and drudgery muſt thou endure at *home*, and abroad to get maintenance? and all perhaps ſcarce ſufficient to ſerve thy neceſſity, & when (after much ſervice and labour) a man *hath* got ſomething, how little *certainty* is there in that which is gotten? Seeing thou ſeeſt by daily experience, that he who was *rich* yeſterday, is to day a *beggar*, he that yeſterday was in *health*, to day is *ſick*; he that yeſterday was *merry* and *laughed*, hath cauſe to day to mourn and weep; he that yeſterday was in *favour*, to day is in *diſgrace*; and he who yeſterday was *alive*, to day is *dead*: and thou knoweſt not *how ſoon*, nor in *what manner* thou ſhalt die thy ſelf. And who can enumerate the *loſſes*, *croſſes*, *griefs*, *diſgraces*, *ſickneſſes*, and *calamities* which are incident to ſinful man? To ſpeak nothing of the *death* of *Friends* and *Children*, which oftentimes ſeems to be unto us far more bitter then preſent death it ſelf.

Medi-

Meditations of the misery of Old Age.

WHat is *Old Age*, but the *receptacle* of all *maladies*? For if the Lot be to draw thy days to a long date, in comes old bald-headed *age*; ſtooping under *dotage*, with his *wrinkled face*, *rotten teeth*, and *ſtinking breath*: *Teſty* with Choler, *withered* with drineſs, *dimmed* with blindneſs, *abſurded* with deafneſs, *overwhelmed with ſickneſs*, and *bowed together* with *weakneſs*, having no uſe of any Senſe, but of the Senſe of pain; which ſo racketh every member of his body, that it never eaſeth him of grief, till it hath thrown him to his *Grave*.

Thus far of the *miſeries* which accompany the body. Now of the *miſeries* which accompany chiefly the ſoul in this life.

Meditations of the miſery of the Soul in this life.

THE *miſery* of thy Soul will more evidently appear, if thou wilt conſider,

1. The *Felicity* ſhe *hath* loſt.
2. The *miſery* which ſhe *hath pulled* upon her ſelf by ſin.

1. The *Felicity loſt*, was firſt the fruition of the Image of God, whereby the Soul was like unto God in * *knowledge*, enabling her perfectly to underſtand *the revealed will*

* 2 Cor. 3. 11. Rom. 12.

Will of God. Secondly, *True Holineſs*, by which ſhe was free from all prophane *errour.* Thirdly, *Righteouſneſs*, whereby ſhe was able to incline all her natural *powers*, and to frame uprightly all *her actions*, proceeding from thoſe *powers.* With the loſs of *his divine Image* ſhe loſt the *love* of *God*, and the bleſſed *communion* which ſhe had with *his Majeſty*, wherein conſiſteth her *Life and Happineſs.* If the loſs of *Earthly Riches* vex thee ſo much, how ſhould not the loſs of this *divine Treaſure* perplex thee much more?

1. The miſery, which ſhe pulled upon *her ſelf*, conſiſts in two things:

1. *Sinfulneſs.* 2. *Curſedneſs.*

1 *Sinfulneſs* is an univerſal Corruption, both of Her *Nature and Action:* for Her [a] *Nature* is infected with a *proneneſs* to every ſin continually, the [b] *Mind* is ſtuffed with vanity, the [c] *Underſtanding* is darkned with *ignorance*, the [d] *Will* affecteth nothing but vile and *vain things*: All Her [e] *Actions* are *evil*: Yea, this deformity is ſo *violent*, that oftentimes in the regenerate Soul, the *Appetite* will not obey the Government of *Reaſon*, and the *Will* wandreth after, and yields conſent to ſinful motions. How great then is the violence of the *Appetite* and *Will* in the *Reprobate Soul*, which ſtill remains in Her natural corruption! Hence it is, that thy wretched *Soul* is ſo deformed with *ſin*, defiled with *luſt*, polluted with *filthineſs*, outraged with *paſſions*, over-carried with *affections*,

[a] Eph. 2. 1. Gen. 6. 5.
[b] Rom. 12. 2. Eph. 4. 5.
[c] 1 Cor. 2. 14.
[d] Phil. 2. 3.
[e] Rom. 3. 12. Rom. 7. 10.

affections, pining with *Envy*, overcharged with *Gluttony*, surfeited with *Drunkenness*, boyling with *Revenge*, transported with *Rage*, and the glorious *Image* of *God* transformed to the ugly *shape* of the [a] *Devil*, so far as it once [b] *repented the Lord that ever he made man.*

[a] Joh. 8 44
[b] Gen. 6. 6.

From the former flows the other parts of the *Souls miseries*, called [c] *cursedness*, whereof there are two degrees.

1. *In part.* 2. *In the fulness thereof.*

[c] Deut. 27. 26. Gal. 3. 10. Psal. 119. 11.

1. *Cursedness in part* is that which is inflicted upon the soul in *life* and *death*, and is *common* to her with the body.

The *Cursedness* of the soul in *life* is the *wrath of God*, which lieth upon such a creature so far, as that all things, not only *calamities*, but also very [d] *blessings*, and [e] *graces* turn to ruine. [f] *Terror of Conscience* drives him from God and his service, that he dares not come to his presence and Ordinances: but it is given up to the [g] *slavery* of *Satan*, and to his own *lusts*, and vile *affections.*

[d] Rom. 1. 4, 5. Jer. 28. 13. Isa. 28. 13.
[e] Gen 3. 8. 10, & 14. Heb. 2. 15.
[f] Rom. 3. 21, 24, 26.
[g] Eph. 2. 3. Col. 3. 13

This is the *cursedness* of the Soul in *life*: Now follows the *cursedness* of the *Soul* and *Body* in *Death.*

Meditations of the misery of the Body and Soul in death.

AFter that the *Aged Man* hath conflicted with long sickness, and having indured the brunt of *pain*, should now expect some ease: In comes *Death* (natures *slaugh-*

ſlaughterman, Gods *curſe*, and Hells *Purveiour*) and looks the *Old man*, grim and black in the face: and neither *pittying* his *age*, nor *regarding* his long indured *dolours* will not be hired to *forbear* either for ſilver or gold: nay, he will not take, to ſpare his life, *skin for skin and all that the Old man hath*; but batters all the principal parts of his *body*, and arreſts him to appeal before the *terrible Judge*.

And as thinking that the *Old man* will not diſpatch to go with him faſt enough, Lord! How many darts of *calamities* doth he ſhoot through him, *ſtitches*, *aches*, *cramps*, *feavers*, *obſtructions*, *rheums*, *flegms*, *collick*, *ſtone*, *wind*, &c.

O what a ghaſtly ſight it is, to ſee him then in his Bed, when *Death* hath given him his *mortal wound*! What a cold ſweat over-runs all his *body*! What a *trembling* poſſeſſeth all his *members*! The *head* ſhooteth, the *face* waxeth pale, the *noſe* black, *the nether jaw-bone hangeth down*, the *Eye-ſtrings* break, the *Tongue* faltereth, the *Breath* ſhorteth and ſmelleth earthly, the *Throat* ratleth, and at every gaſpe the *Heart-ſtrings* are ready to break aſunder.

Now the miſerable ſoul *ſenſibly* perceiveth her *Earthly Body* to begin to *dye*: For as towards *the Diſſolution* of the univerſal Frame of the great *World*, the *Sun* ſhall be turned into Darkneſs, the *Moon* into Blood, and the *Stars* ſhall fall from *Heaven*, the *Air* ſhall be full of *Storms*, and

and flashing *Meteors*, the *Earth* shall tremble, and the *Sea* shall roar, and *Mens hearts* shall fail for fear, expecting *the end* of such sorrowful *beginnings*: So towards the *dissolution of Man* (which is the little world) his *Eyes* which are as the *Sun* and *Moon*, lose *their light*, and see nothing but blood-*guiltiness* of sin: the rest of the *Senses*, or *lesser Stars*, do one after another fail and fall: His *Mind*, *Reason*, and *Memory*, as Heavenly Powers of *his Soul*, are shaken with fearful Storms of *Despair*, and fierce flashings of *Hell-fire*, his *earthly body* beginneth to shake and tremble, and *the humours* like an over-flowing Sea, roar and rattle in his *throat*, still expecting the woful end of these *dreadful beginnings*.

Whilest he is thus summoned to appear at the great *Assizes of Gods* Judgment, behold, a *Quarter-Sessions*, and *Goale*-Delivery is held within himself, *where Reason* sits as Judge, the *Devil* puts in a *Bill* of Indictment, as large as that Book of *Zachary*, wherein is alledged all *thy evil deeds* that ever thou hast *committed*; and all *the good deeds* that ever thou hast *omitted*, and all the curses and judgments that are due to every sin. Thine own *Conscience* shall accuse thee, and thy *Memory* shall give *bitter evidence*, and *Death* standeth at the Bar ready, as a cruel *Executioner*, to dispatch thee. If thou shalt thus condemn *thy self*, How shalt thou escape the just condemnation of God, who knoweth all thy

thy misdeeds better than thy self? Fain wouldst *thou put out* of thy *mind the remembrance* of thy wicked deeds that trouble thee: but they flow faster into *thy remembrance*, and they will not be *put away*, but cry unto thee, *We are thy works, and we will follow thee:* And whilest thy Soul is thus *within*, out of peace and order, thy Children, Wife and Friends, trouble thee as fast, to have thee put *thy goods in order*, some crying, some craving, some pitying, some chearing: all like *flesh-flies*, helping to make *thy sorrows* more *sorrowful*. Now the *Devils*, who are come from *Hell to fetch away thy Soul*, begin to appear to her, and wait, so soon as she cometh forth, to take her and carry her away. *Stay* she would within, but that she *feeleth the body* begin *by degrees to dye*, and ready like a *ruinous House* to fall upon *her head*. *Fearful is she to come forth*, because of those *Hell-hounds* which wait for her coming. O she that spent so many *days* and *nights* in vain and idle *pastimes*, would now give *the whole world*, if she had it, for *one hours* delay, that she might have space to repent, and reconcile her self unto God. But it cannot be, because her *body*, which joined with her in *the actions* of sin, is altogether now unfit to joyn with her in *the exercise of Repentance*, and *Repentance* must be of *the whole man*.

Luke 12. 20.

Now she seeth that all her pleasures are gone, as if they had never been: and that but only *torments* remain, which never shall

shall have end of being. Who can sufficiently expresse her remorse for *her sins past*, her *anguish for her present misery*, and her terrour for her torments to *come*?

In this extremity she looketh every where for *help*, and she findeth her self every way helpless. Thus in her greatest *misery* (desirous to hear the least *word* of comfort) she directs this or the like speech unto her *Eyes*: *O Eyes*, who in times past were so *quick-sighted*, can ye *spy* no *comfort*, nor any way how I might escape this dreadful danger? But the *Eye-strings* are broken, they cannot see the candle that burneth before him, nor discern *whether* it be *day* or *night*. Prosopopeia.

The Soul (finding no comfort in the *Eyes*) speaketh to the *Ears*; *O Ears*, who were wont to recreate your selves, with hearing new pleasant *discourses*, and Musicks sweetest *harmony*, can you hear any *news* or *tidings* of the least *comfort* for me? The *Ears* are either so *deaf*, that they cannot hear *at all*, or the sense of *hearing* is grown so weak, that it cannot indure to hear his dearest friends to speak. And why should *those Ears* hear any *tidings* of *joy* in *Death*, who could never abide to hear *the glad tidings* of *the Gospel* in *his Life*? The *Ear* can minister no *comfort*.

Then she intimates her grief unto the *Tongue*: *O Tongue*, who wast wont to *brag* it out with the *bravest*, where are now thy big and daring *words*? now (in my greatest

greatest need) canst *thou speak* nothing in my *Defence*? canst thou neither *daunt* these Enemies *with threatning words*, nor *intreat* them *with fair speeches*? Alas, the *Tongue* two days ago lay Speechless; it cannot in this greatest extremity either *call for* a *little drink*, or desire a friend to *take away* with his finger *the flegm*, that is ready to *choak him*.

Finding here no *hope* of *help*, she speaks unto the *Feet*; Where are ye, *O Feet*, *which* sometime were so nimble in *running*, can you carry me no where out of this dangerous place? The *Feet* are stone-dead already; if they be not *stirred*, they cannot *stir*.

Then she directs her speech unto her *Hands*; *O Hands*, who have been so often approved for Man-hood, in *peace* and *war*, and *wherewith* I have so often defended my self, and offended my Foes; never had I more need then now. *Death looketh* me grim in my face, and kills me: *Hellish fiends* wait about my bed to devour me; Help *now*, or I perish for *ever*. Alas, the *Hands* are so *weak*, and do so *tremble*, that they cannot reach to *the mouth* a *spoonful* of supping, to relieve languishing *Nature*.

The *wretched* soul, seeing her self thus *desolate*, and altogether destitute of *friends*, *help* and *comfort*, and knowing that within *an hour* she must be in *everlasting pains*, retireth her self to the *Heart* (which of all *Members* is *primum vivens*, and *ultimum*

mum moriens) from whence she makes this *doleful lamentation* with her self:

O miserable *caitiff* that I am! *How do the sorrows of death compass me! How do the floods of* Belial *make me afraid*! Now have indeed *the snares* both of the *first* and *second Death* overtaken me at once. O how suddenly hath *Death* stollen upon me *with insensible Degrees*! Like *the Sun* which the *Eye* perceiveth not to move, though it be most swift of motion. How *doth Death* wreak on me *his spite* without *pity!* The GOD of mercy hath utterly forsaken me; and the *Devil*, who knows no mercy, waits for to take me. How often have I been warned of *this doleful day*, by the faithful *Preachers of God's Word*, and I have made a *jest* thereat? What profit have I now of all my *pride*, *fine house*, *and brave apparel?* what's become of *the sweet* relish of all my *delicious fare?* all the *worldly goods* which I so carefully *gathered*, would I now give for a good Conscience, which I so carelesly neglected! And what *joy* remains now of all my former fleshly *pleasures*, wherein I placed my chief delight? Those *foolish pleasures* were but *deceitful dreams*, and now they are past like *vanishing shadows*; but to think of those *Eternal pains*, which I must endure for those short *pleasures*, *pains* me as Hell before I enter into *Hell*. Yet justly I *confess*, as I have *deserved*, I am *served*; that being made after *God's Image*, a *reasonable Soul*, able to *judge* of mine own estate and

The doleful lamentation of the reprobate soul at point of death. 2 Sam. 22. 5.

and having *mercy* ſo often offered, and I *intreated* to receive it; I neglected *Gods Grace*, and preferred *the pleaſures of ſin*, before the religious care of *pleaſing God*: lewdly ſpending my ſhort time, without conſidering what *accounts* I ſhould make at my *laſt end*. And now all the *pleaſures* of my life being put together, countervail not the leaſt part of my preſent *pain*: My *joys* were but *momentary*, and gone before I could ſcarce enjoy them: my *miſeries* are *eternal*, and never ſhall know end. O that I had ſpent *the hours* that I conſumed in *carding*, *dicing*, *playing*, and *other vile exerciſes*, in *reading the Scriptures*, in *hearing Sermons*, in *receiving the Communion*, in *weeping for my ſins*, in *faſting*, *watching*, *praying*, *and in preparing my Soul*, *that I* might have now departed in *the aſſured hope* of everlaſting ſalvation! O that I were now to begin my life again, how would I contemn *the world*, & *the vanities* thereof! How religiouſly and purely would I lead my life! How would I frequent *the Church*, and ſanctifie *the Lords day*! If *Satan* ſhould offer me all the Treaſures, Pleaſures, and Promotions of this World, he ſhould never intice me to forget theſe terrors of this laſt dreadful *hour*. But, O corrupt *Carkaſs*, and *ſtinking carrion*! How hath the Devil deluded us? and how have we *ſerved* and *deceived* each other? and pulled *ſwift damnation* upon us both? now is my caſe more miſerable than the Beaſt that periſheth in a ditch: For I muſt go to *anſwer*

ſwer before the *Judgment ſeat* of *the righteous Judge of Heaven and Earth?* where I ſhall have none to ſpeak for me: and theſe wicked fiends who are privy to all my *evil deeds* will accuſe me, and I cannot excuſe my ſelf. *My own heart already condemns me*, I muſt needs therefore be *damned* before *His Judgement Seat*: and from thence be carried by theſe *infernal fiends*, into that horrible Priſon of endleſs Torments and *utter darkneſs*, where I ſhall never more ſee light, *that firſt* moſt *excellent* thing that God made. I who glorified heretofore in being a *Libertine*, am now incloſed in the very *claws* of Satan: As the trembling *Partridge* is within the griping *Talons* of the ravenous *Faulcon*. Where ſhall I lodge to night? And who ſhall be my companion? O *horrour* to think! *O grief* to conſider! *O curſed be the day wherein I was born, and let not the day wherein my mother bare me, be bleſſed. Curſed be the man that ſhewed my Father, ſaying, A Child is born unto thee, and comforted him. Curſed be that man, becauſe he ſlew me not. O that my mother might have been my Grave, or her Womb a perpetual Conception! How is it that I came forth of the Womb, to endure thoſe Helliſh ſorrows? and that my days ſhould thus end with eternal ſhame?* *Curſed* be the day that I was united to ſo *lewd a body*: O that I had but *ſo much* favour, as that I *might never ſee thee* more! our *parting* is bitter and doleful, but our meeting again,

to

to receive at that dreadful day, *the fulneſs* of our deſerved *vengeance*, will be far more *terrible* and *intollerable*. But what mean I thus (by *too lamentable lamentation*) to ſeek to *prolong* time? My *laſt hour* is come: I hear the *heart ſtrings* break: This *filthy Houſe* of Clay falls on my head: here is neither *hope*, *help*, nor place of any longer abiding. And muſt I needs be gone? *thou filthy Carcaſs, O filthy carcaſs, with fare ill, fare well*, I leave thee. And ſo all trembling ſhe cometh *forth*; and *forthwith* is ſeized upon by the *infernal fiends*, who carry her away *with a violence*, *torrenti ſimilis*, to the bottomleſs Lake that burneth *with fire* and *brimſtone*: Where ſhe is kept a *priſoner* in torments, till the general *judgement* of the *great day*.

Apoc. 21. 8.

Jude 5. 6. 1 Pet. 3. 15.

The loathſom *carcaſs* is afterwards laid in the Grave. In *which action* for the moſt part, *the dead bury the dead*, that is, They who are *dead* in ſin bury them who are *dead* for ſin. And thus the godleſs and unregenerate *Worldling*, who made *earth his Paradiſe*, *his Belly his God*, *his Luſt his Law*: As in his life he ſowed *vanity*, ſo he is now dead and reapeth *miſery*. In his *proſperity* he neglected to *ſerve God*. In *his adverſity* God refuſeth to *ſave him*. And the Devil, whom he long ſerved, now at length pays him his *wages*. *Deteſtable* was his life, *damnable* his death. The *Devil hath his ſoul*, the *grave hath his carcaſs*: in which *pit* of corruption, *den* of death, and *dungeon* of ſorrow, let us leave the *miſerable caitiffe*

Caitiffe, rotting with his mouth full of Earth, his Belly full of Worms, and his Carcass full of Stench; expecting a fearful Resurrection, when it shall be re-united with the Soul; that as they sinned together, so they may be eternally tormented together.

Thus far of the miseries of the soul and body in death, which is but cursedness in part: Now follows the fulness of cursedness, which is the misery of the Soul and Body after death.

Meditations of the misery of man after death which is the fulness of cursedness.

THe fulness of cursedness (when it falls upon a Creature, not able to bear the brunt thereof) presseth him down to that bottomless [a] deep of the endless [b] wrath of *Almighty God*; which is called, the [c] *damnation of Hell.* This fulness of cursedness is either particular or general.

Particular, is that which in a less measure of fulness, lighteth upon the [d] Soul *immediately* assoon as she is separated from the body. For, in the very *instant* of dissolution, she is in the sight and presence of God. For when she ceaseth to see with the Organ of *fleshly eyes*, she seeth after a spiritual manner, like *Stephen* who saw the *Glory of God*, and *Jesus standing at his right hand*: or as a man, who being *born blind*, & *miraculously* restored to his sight, should see the Sun, which he never saw before. And there by the Testimony of his own

[a] Luke 8. 38. and 10 21.
[b] 1 Thes. 1. 10.
[c] Math. 23. 33.
[d] Luke 16. 21, 23. 1 Pet. 3. 19. Jude ver. 6. 7. Acts 7. 5.

 consci-

Conscience, *Christ* the righteous *Judge*, who knoweth all things, makes her, by *his Omnipresent power*, to understand the doom and judgement that is due unto *her* sins, and what must be *her* Eternal state. And in this manner standing in the sight of Heaven, not fit for *her* uncleanness to come into Heaven, she is said to stand before the Throne of God. And so forthwith she is carried by the evil Angels, who came to fetch *her* with violence into Hell, where she is kept, as in [a] Prison, in *everlasting pains and chains, under darkness, unto the Judgement of the great day*: But not in *that extremity* of torments which he shall finally receive at the last day.

The general fulness of cursedness is in a [b] *greater* measure of fulness, which shall be inflicted upon both the soul and body, when by the mighty Power of *Christ* (*the Supreme Judge* of Heaven and Earth) the one shall be brought out of *Hell*, and the other out of *the grave*, as *prisoners*, to receive their dreadful doom, according to their evil deeds. How shall the Reprobate, by the roaring of the Sea, the quaking of *the Earth*, the trembling of *the Powers* of Heaven, and terrours of *Heavenly signs* be driven at the worlds end, to their wits end! Oh, what a woful salutation will there be, betwixt the damned Soul and Body, at their re-uniting at that terrible day!

O sink of sin, O lump of Filthiness, (will thy Soul say unto her Body) how am I compelled to re-enter into thee, not as into

a Postquam anima de corpore est egressa, subito judicium Christi de salute cognoscit. Aug. l. de anim. & ejus Orig. c. 4. Ili. Ep. ad Paucat.

b Anima damnata continuo invaditur à dæmonibus, qui crudelissima eam rapientes ad infernum deducunt. Cyril. Alex. in Orat. de exit anim. Mat. 5. 34. & 23, 31. Luke 12. 30. Luke 16. 12. 1 Pet. 3 10. Jude ver. 7. Luke 16. 14. Luke 1. 31.

The damned souls Apostrophe to the body at their second meeting.

into an *Habitation* to reſt, but as a *Priſon* to be tormented together! how doeſt thou appear in my ſight like *Jephtes* daughter, to my great torment! Would GOD thou hadſt perpetually *rotted* in the grave, that I might never have ſeen thee again! How ſhall we be *confounded* together, to hear before *God*, *Angels*, and *Men*, laid open all thoſe *ſecret ſins*, which we *committed* together! Have I loſt *Heaven*, for the love of ſuch a ſtinking *carrion?* Art thou *the fleſh*, for *whoſe pleaſures* I have yielded to commit ſo many Fornications? O *filthy Belly*, How became I a *Fool* as to make *thee* my *God*! How mad was I for *momentary* joyes to incur theſe torments of eternal pains! *Ye rocks and Mountains, why skip ye ſo like Rams*, Pſalm 144. 4. and *will not fall upon me, to hide me from the face of him that comes to ſit on yonder Throne: for the great day of his wrath is come, and who ſhall be able ſtand?* Apoc. 6. 16, 17. *Why trembleſt thou thus, O earth, at the preſence of the Lord*, and wilt not open thy mouth, and ſwallow me up; as thou diddeſt *Korah*, that I be ſeen no more?

O damned furies! I would ye might *without delay* tear me in *pieces* on condition that you would tear me unto *nothing*! But whileſt thou art thus in vain bewailing thy miſery, *the Angels* hale thee violently away from the brink of thy grave, to ſome place near *the Tribunal Seat of Chriſt*, where being as a curſed Goat, ſepa-

rated to ſtand beneath on earth, as on *the left hand* of the Judge: *Chriſt* ſhall rip up all the benefits he beſtowed on thee, and the torments he ſuffered for thee, and all the good deeds which thou haſt *omitted*, and all the ungrateful villanies which thou didſt *commit* againſt *him*, and his holy *Laws*.

Within thee thine own *conſcience* (more than a thouſand witneſſes) ſhall *accuſe thee*: the *Devils* who tempted thee to all thy lewdneſs, ſhall on the *one ſide* teſtifie with thy *Conſcience* againſt thee; and on the other ſide, ſhall ſtand the *Holy Saints* and *Angels* approving *Chriſts* Juſtice, and deteſting ſo *filthy* a Creature. *Behind thee* an hideous noiſe of innumerable fellow damned *Reprobates* tarrying for thy *company*. *Before thee* all the World *burning* in flaming fire. *Above thee*, an ireful *Judge* of deſerving vengeance, ready to pronounce his *ſentence* upon thee. *Beneath thee*, the fire and ſulpherous mouth of the *bottomleſs pit*, gaping to receive thee. In this woful Eſtate, to hide thy ſelf, will be impoſſible; (for on that condition, thou wouldſt wiſh that the greateſt rock might fall upon thee) to *appear* will be *intollerable*, and yet thou muſt ſtand forth, to *receive*, with other Reprobates this thy *ſentence*; *Depart from me, ye curſed, into everlaſting fire, prepared for the Devil and his Angels*.

Anſel. 11. Mandat.

Apoc. 6. 16, 17.

Bonavent. poſtil. Dom. 3. poſt Pent. Serm. 2.

Depart from me] There is a *ſeparation* from all joy and happineſs.

Ye

Ye curſed] There is a black and direful *excommunication.*

Into fire] There is a cruelty of *pain.*

Everlaſting] There is the perpetuity of *puniſhment.*

Prepared for the Devil and his Angels] Here are thy *infernal tormenting*, and tormented *companions.*

O terrible Sentence! from which *the condemned* cannot *eſcape:* which being pronounced, cannot poſſibly be *withſtood:* againſt which a man cannot *except*, & from which a man can no where *appeal*: So that to the damned, nothing remains but *Helliſh torments*, which knows neither eaſe of pain nor end of *the time.* From the *Judgment ſeat* thou muſt be thruſt by *Angels* (together with all the damned *Devils* and *Reprobates*) into *the bottomleſs lake of utter Darkneſs*, that perpetually burns *with fire* and *brimſtone.* Whereunto, as thou ſhalt be thruſt, there ſhall be ſuch *weeping, woes* and *wailing*, that *the cry of the company* of *Korah, Dathan*, and *Abiram*, when the earth ſwallowed them up, was nothing compara ble unto this howling: nay, it wil ſeem unto thee a *Hell* before thou goeſt into *Hell*, but to hear it. Into this bottomleſs *Lake* after that thou art once *plunged*, thou ſhalt ever be *falling* down, and never meet a *bottom*; and in it, thou ſhalt ever *Lament*, and none *ſhall pity thee*: thou ſhalt always *weep for pain of the fire*, and yet *gnaſh thy Teeth* for the extremity of *Cold*: thou ſhalt *weep* to think that thy miſeries are *paſt*

Bonavent.

remedy: *thou ſhalt weep* to think that to repent is to no purpoſe: thou ſhalt weep to think how for the ſhadows of ſhort *pleaſures*, thou haſt incurred *theſe ſorrows* of eternal *pains*: thou ſhalt *weep* to ſee how *that weeping* it ſelf can *nothing* prevail: yea, in *weeping*, thou ſhalt *weep more* tears, than there is water in the *Sea*; for the water of the *Sea* is *finite*, but the *weeping* of a Reprobate ſhall be *infinite*.

There *thy laſcivious eyes* ſhall be afflicted with ſights of *ghaſtly Spirits*: thy *curious Ears* ſhall be affrighted with hideous noiſe of *howling Devils*, and *the gnaſhing teeth of damned Reprobates*: thy *dainty Noſe* ſhall be cloyed with noyſom ſtench of *Sulphur*: thy *delicate Taſte* ſhall be pained *with intollerable hunger*: thy *drunken Throat* ſhall be parched with *unquenchable Thirſt*: thy *Mind* ſhall be tormented to think *how for the love of abortive Pleaſures, which periſhed ere they budded*, thou ſo fooliſhly loſt *Heavens Joyes*, and incurredſt *Helliſh pains, which laſt beyond eternity*. Thy *Conſcience* ſhall ever ſting thee like an Adder, *when thou thinkeſt how often* Chriſt by his *Preachers offered thee remiſſion of ſins*, and the *Kingdome of Heaven freely* unto *thee*, if *thou wouldeſt* but *believe* and *repent*; and how eaſily thou mighteſt have obtained Mercy in thoſe days; How near *thou waſt many times* to *have Repented*, and yet diddeſt ſuffer the Devil and the World to keep thee ſtill in *Impenitency*, and how the day of mercy

mercy is now paſt, and will never dawn again.

How ſhall thy underſtanding be racked to conſider, how for momentary Riches, *thou haſt loſt Eternal Treaſure*, and *changed Heavens felicity*, for *Hells fury*; where every part of thy body without intermiſſion of pain, ſhall be continually tormented *alike*.

In theſe Helliſh Torments, thou ſhalt be for ever deprived *of the Beatifical ſight of GOD, wherein conſiſteth the Soveraign good*, and *Life of the Soul*. Thou ſhalt never ſee Light, nor the leaſt ſight of joy, but lie in a perpetual Priſon of utter Darkneſs: where ſhall be no Order, but Horrour; no Voice, but of Blaſphemers and Howlers: nō noiſe, but of Tortures and tortured: no ſociety, but of the Devil and his Angels, who being tormented themſelves, ſhall have no other *eaſe*, but to wreak their fury in tormenting thee: Where ſhall be puniſhment, *without pity*; miſery, *without mercy*, ſorrow, *without ſuccour*; crying, *without comfort*; miſchief, *without meaſure*; torment, *without eaſe*; *where the Worm dieth not, and the fire is never quenchea*; where the wrath of God ſhall ſeize upon the ſoul and body, as the flame of fire doth on the lump of Pitch and Brimſtone. In *which flame thou ſhalt ever* be burning, *and never conſumed*; ever dying, *and never dead*; ever roaring in the pangs of death, *and never rid of thoſe pangs, nor knowing end of* Mat. 9.

thy *pains*. So that after thou haſt endured them ſo many thouſand years, as there are *graſs* on *the earth*, or *ſands* on *the ſea ſhore*, thou art no *nearer* to have an end of thy torments, than thou waſt the firſt day that thou waſt caſt into them: yea, ſo far are they from ending, that they are ever but beginning. But if after a *thouſand times* ſo *many thouſand years*, thy damned ſoul could but conceive *a hope that thoſe her torments ſhould have an end*, this would be *ſome* comfort, *to think that at length an end will come:* But as oft as the *Mind* thinketh of this word *Never*, it is another Hell, in the middeſt of Hell.

This thought ſhall force the damned to cry οὐαὶ, οὐαὶ, as much as if they ſhould ſay οὐκ ἀεὶ, οὐκ ἀεὶ, O Lord, *not ever, not ever* torment us *thus*. But *their Conſcience* ſhall anſwer *them* as an *Eccho*, ἀεὶ, ἀεὶ, *ever, ever*. Hence ſhall ariſe *their* doleful οὐαὶ, *woe*, and *alas* for evermore.

This is *that ſecond death, the general perfect fulneſs of all curſedneſs* and miſery, *which* every damned Reprobate muſt ſuffer, ſo long as GOD and his *Saints* ſhall enjoy *bliſs* and *felicity* in Heaven for evermore.

Thus far of *the miſery* of man in his ſtate of *corruption*, unleſs that he be renewed by grace in Chriſt.

Now followeth *the knowledge* of *Mans ſelf*, in reſpect of his ſtate, of Regeneration by Chriſt.

Meditations

Meditations of the ſtate of a Chriſtian reconciled to God in Chriſt.

NOw let us ſee, how *happy a Godly* man is, in the ſtate of *renovation*, being reconciled to God in Chriſt.

The Godly Man, whoſe corrupt nature is renewed by grace in *Chriſt*, and become a *new creature*, is bleſſed in a threefold reſpect. Firſt, In his life. Secondly, In his death. Thirdly, After death.

1. His *bleſſedneſs* during this life, is but in part, and that conſiſts of ſeven things. John 3.5. Gal.4.2,6. John 1.2,3. Gal.4.6,7. 2 Cor.9.8. Eph. 4.2,3, 19. Col.3.10.

1. Becauſe he is *conceived* of *the Spirit* in the womb of his Mother *the Church*: and is born *not of bloud, nor of the will of the fleſh, nor of the will of man, but of God*, who *in* Chriſt is *his Father*. So that *the Image of God his Father* is renewed in him every day more and more.

2. He hath, for the *merits* of Chriſt's ſufferings, all his ſins, *original* and *actual*, with the *guilt* and *puniſhment* belonging to them, freely and fully *forgiven* unto him. And all the *Righteouſneſs* of *Chriſt* as freely and fully *imputed* unto him: and ſo God is *reconciled* unto *him* and *approveth him* as righteous in his ſight and account. Ro. 4.8.25. Rom.8.1,2. 1 Pet.2.24. Rom.15.19. 2 Cor.5.16. Ro 8.33.34.

3. He is *freed* from *Satans bondage*, and is made a *brother* of CHRIST, a *fellow-heir* of his Heavenly Kingdom, and a *ſpiritual King* and *Prieſt*, and to offer up *ſpiritual Sacrifices* to *God* by *Jeſus Chriſt*. Acts 16.18. Eph. 2.2. John 10.17. Rom.8.20. Rom.8.19. Apoc. 1.6. 1 Pet. 2.9. Mal.3.17.

4. God *spareth* him as a *man spareth his own Son that serveth him.* And this *sparing* consists,

In
1. Not taking notice of every fault, but bearing with his infirmities, *Exodus* 34. Verse 6. 7. A loving *Father* will not cast his *Child* out of doores in his sickness.
2. Not making his *punishment* when he is *chastened*, as great as his deserts, *Psal.* 103. 10.
3. *Chastning* him moderately when he seeth that he will not by any other means be reclaimed, 2 *Samuel* 7. Verse 14. 15. 1 *Cor.* 11. 32.
4. *Graciously accepting* his endeavours, notwithstanding the imperfection of his obedience; and so preferring the willingness of his mind before the worthiness of his work, 2 *Cor.* 8. 12.
5. Turning the curses which he deserved, to crosses and fatherly corrections; yea, all [a] things, all [b] calamities of this life, [c] death it self, [d] yea, his *very sins* unto his good.

5. God gives him his *holy Spirit.*

which
1. [e] *Sanctifieth* him by *degrees* throughout: [f] so that he doth more and more *die* to sin, and *live* to righteousness.
2. *Assures* him of his [g] *Adoption*, and that

a Rom. 8. 28.
b Psal. 89. 31 32. Psal. 119. 71. Heb. 12. 10. 1 Cor. 12. 7.
c 2 Cor. 3. 21. & 15. 54, 55. Heb. 1. 14. 15
d Luke 22. 31, 32.
Psal. 51. 13. 14.
Ro. 5. 20. 21
e 1 Thes. 5. 13.
f Ro. 8. 5. 10
g Rom. 8. 16

which

that he is by *Grace* the Child of of God.

3. *Encourageth* him to come with [h] boldneſs and confidence into the preſence of God.

4. *Moveth* him without fear to ſay unto him, *Abba Father*.

5. *Powreth* into his heart the gift of *ſanctified Prayer*.

6. *Perſwadeth* him, that both he and his prayers are accepted and heard of God for Chriſt his *Mediators* ſake.

7. Fills him with { 1. *Peace* of conſcience. 2. *Joy* in the holy Ghoſt; in compariſon whereof all earthly joyes ſeem vile and vain unto him.

h Heb 4. 16 Eph. 3.12. Gal. 4.6. Rom. 5.15.16 Heb. 12.22. Rom.8.16 17 Rom. 5. 1. & 15. 17. Rom. 5. 9. & 14. 27.

6. He hath a *recovery* of his [i] ſoveraignty over the *creatures*, which he loſt by *Adams* fall: & from thence [k] *free liberty* of uſing all things which God hath not [l] reſtrained, ſo that he may uſe them with a *good* [m] *conſcience*. For to all things in Heaven and Earth, he hath a ſure [n] title in this life: and he ſhall have the *Plenary* and peaceable [o] poſſeſſion of them in the life to come. Hence it is that all *reprobates* are but uſurpers of all that they poſſeſs, and have no [p] place of their own but *Hell*.

i Pſal. 8.5. &c. Heb. 2.7,8. k 1 Col.1.1. Rom. 14 14. Tim.4 2.&c 1 Cor. 9. 9, 20. n 1 Cor. 3. 22, 23. Heb. 1. 7. n 1 Cor. 3. 22. o Mat. 15. 24. 1 Pet. 1.4. p Act. 1.25.

7. He hath the aſſurance of Gods Fatherly care and protection day and night over him; which care conſiſts in three things.

1. In

1. In *providing* all *things necessary* for his soul and body concerning this life & that which is to come; so that he shall be sure ever, either to have enough, or patience to be content with that he hath. Mar. 6. 33. 2 Cor. 12. 14. Psalm 23.
2. In that God gives his *holy Angels* as *Ministers*, a charge to attend upon him always for his good; yea, in danger, to pitch their Tents upon him for his safety, where ever he be: Yea, GOD'S protection shall defend him as a *cloud by day, and as a pillar of fire by night*: and his providence *shall hedge him from the power of the Devil.* Psal. 34. 9, 10. Heb. 5. 13. Psal. 34. 7. Psa 91. 11. Isa. 1. 15. Job 1. 10.
3. In that *the eyes of the Lord are upon him, and his ears continually open, to see his state*, and to hear his complaint: and in his good time to deliver him out of all his troubles. Psa. 21. 15. Gen. 7. 8. Psa. 34. 19.

Thus far of the blessed estate of the godly and *Regenerate* man in this life. Now of his blessed estate in death.

2. *Meditations of the blessed estate of a regenerate man in his death.*

WHen God sends *Death* as his *Messenger*, for the *Regenerate man*, he meets *him* half the way to heaven: for

for his [a] converſation, and [b] affection is there before him. *Death* is neither ſtrange, nor fearful unto him. Not ſtrange, becauſe he [c] died daily: not fearful, becauſe whileſt he lived, he was dead; and his life was [d] *hid with God in Chriſt*. To die, unto him therefore, is nothing elſe in *effect*, but to [e] *reſt from his labour in this world*, to go [f] home to *his* [g] *fathers houſe*, unto *the* [h] *city of the living God, the heavenly Jeruſalem, to an innumerable company of Angels, to the great aſſembly and Church of the firſt born, to God the Judge of all, and to the ſpirits of juſt men made perfect, and to JESUS the Mediator of the New Teſtament*. Whileſt his body is ſick, his *Mind* is ſound: for, *God* [i] *maketh his bed in his ſickneſs*, and ſtrengtheneth him with Faith and Patience upon his bed of ſorrow: And when he begins to enter into the way of all the world, he giveth (like [k] *Jacob, Moſes*, and *Joſhua*) to his children and friends, godly exhortations and counſels to ſerve the true *God*, to worſhip him truly all the days of their life. His bleſſed ſoul breatheth nothing but bleſſings, & ſuch ſpeeches as ſavor a ſanctified ſpirit. As his outward man *decayeth*, ſo his inward man *increaſeth* and waxeth ſtronger. When the ſpeech of his tongue faultereth, the ſighs of his heart ſpeak louder unto God: when the ſight of the eyes faileth, the *Holy Ghoſt* illuminates him inwardly with abundance of *ſpiritual light*. His ſoul feareth not, [l] but *is bold to go out of the Body* and

[a] Phil. 20.
[b] Col. 3. 1.
[c] 1 Cor. 1. 31.
[d] Col. 3. 5.
[e] Apoc. 14.
[f] 2 Cor. 5. 6.
[g] Joh. 1. 14
[h] Heb. 12. 12. &c.
[i] Pſa. 41. 3.
[k] Gen. 49.
[l] 2 Cor. 5. 3.

and to dwell with her LORD. He ſigheth out with *Paul*, [a] Cupio diſſolvi, *I deſire to be diſſolved, and to be with* CHRIST. And with *David*, [b] *As the Hart panteth after the water-Brooks, ſo panteth my Soul after thee,* O GOD. *My Soul thirſteth for* GOD, *for the Living* GOD; *when ſhall I come and appear before* GOD? He prayeth with the Saints, [c] *How long* O LORD, *which art Holy and True?* [d] *Come* LORD JESUS, *come quickly.* And when the appointed time of his diſſolution is come, [e] knowing that he goeth to his [f] *father* and *redeemer* in the peace of a good Conſcience, and the aſſured perſwaſion of the forgiveneſs of all his ſins, in the blood of the Lamb, He ſings with bleſſed old *Simeon his* [g] nunc dimittis; *Lord, now letteſt thou thy ſervant depart in peace*, &c. And ſurrenders up his Soul, as it were with his own hands, *into the hands of his Heavenly Father*, ſaying with *David*; *Into thy Hands,* O *Father, I commend my Soul, for thou haſt redeemed me* O *Lord, thou God of Truth.* And ſaying with *Stephen, Lord Jeſus receive my ſpirit*: He no ſooner yields up his ſacred Ghoſt, but immediately his [i] holy *Angels* who attend upon him from *his Birth*, unto *his Death*, [k] carry and accompany *his Soul* into Heaven, as they did the ſoul of *Lazarus* into *Abrahams boſome*, [l] which is the *Kingdom* of *Heaven*, whither only *good Angels* and *good works* do accompany the Soul; the one to deliver their [m] charge, the other to receive their [n] reward.

a Phil. 1. 23.
b Pſal. 4. 12.
c Apoc. 6. 10.
d Apoc. 22. 10.
e Job 14. 5.
f Pſal. 51. 5.
g Luk. 2. 23. Pſal. 37. 37. Iſa. 57. 2.
h Pſal. 31 9. Acts 7. 59.
i Mat. 18 10. Acts 13. 15. and 27. 22.
k Luk. 16. 22
l Mat. 8. 11. Luk 31. 18. Act. 15. 10, 11. Eph. 1. 10. Heb. 11. 9. 10 16. and 12. 21, 23.
Luk. 19. 9. and 9. 31.
m Pſal. 91. 1. Heb. 1. 14.
n Apoc. 14. 13. & 12, 12.

The

The Body in convenient time, as the sanctified [o] *Temple* of the HOLY GHOST, the [p] *Members* of CHRIST, nourished by his Body, the [q] price of *the Blood of the Son of* GOD, is by his fellow-brethren reverently laid to [r] sleep in his grave, as in *the bed of Christ*, in an assured hope to [s] *awake in the Resurrection of the Just*, at the last day, to be partaker with the soul, of life and glory everlasting. And in this respect not only the Souls, but the very bodies of the faithful also are termed *blessed*.

Thus far of the blessedness of the soul and body of the regenerate man *in death*. Now let us see the blessedness of the soul and body *after death*.

o 1 Cor. 15.
p 1 Cor. 6. 15. Mat. 6 21.
q 1 Cor. 6. 22. 1 Pet. 1. 19.
r 1 Thes. 4. 14. Acts 7. 6. & 8. 2.
s Dan. 12. 1 1 Joh. 5. 21, 29. Luk 14. 14. 2 Thes. 4. 16, 17. Apoc. 14. 13

3. *Meditations of the blessed estate of the regenerate man after death.*

THis estate hath three degrees.

1. From the day of *Death*, to the *Resurrection*.

2. From the *Resurrection* to the pronouncing of the *Sentence*.

3. After the *sentence*, which lasts *eternally*.

As soon as ever the *Regenerate man* hath yielded up his soul unto *Christ*, the holy *Angels* take her into their custody, & *immediately* [t] carry her into Heaven, and there present her [u] before Christ, where she is *crowned* with a [x] *crown of Righteousness* and *Glory*, not which she hath deserved by her good *works*, but which God hath

t Luk. 16. 10
u Heb 1. 24 and 22. 24.
x Tim. 4. 8. Apoc. 3. 9. 1 Pet. 5.

hath promiſed of his free *goodneſs* to all thoſe who of *love* have in this life unfeignedly *ſerved* him, and fought his glory.

Oh, what joy will it be to thy *Soul*! which was wont to ſee but *miſery* and *ſinners*, now to behold the face of *the God of Glory*? yea, to ſee *Chriſt* well-comming thee, as ſoon as thou art preſented before *him* by the holy *Angels*, with an *Euge bone ſerve*! *well done, and welcome good and faithful ſervant*, &c. *enter into thy Maſters joy*. And what joy will this be, to behold *thouſand thouſands of Cherubims, Seraphims, Angels, Thrones, Dominions, Principalities, Powers*, All *the Holy Patriarchs, Prieſts, Prophets, Apoſtles, Martyrs, Profeſſors*, and all *the ſouls* of thy *Friends, Parents, Husbands, Wives, Children*, and the reſt of *Gods Saints*, who departed before thee in the true *Faith* of Chriſt, ſtanding before *Gods Throne* in bliſs and glory? If the *Queen of Sheba* beholding *the glory* and attendance given to *Solomon*, as it were, *raviſhed* therewith, brake out and ſaid; *Happy are thy men, happy are theſe thy ſervants; which ſtand ever before thee to hear thy wiſdom*! How ſhall any *ſoul* be raviſhed to ſee her ſelf by *grace* admitted to ſtand with this glorious Company? to behold the bleſſed face of *Chriſt*, and to hear all the *treaſures* of his *Divine wiſdom*! How ſhalt thou rejoyce to ſee ſo many *thouſand thouſands* welcomming thee into their Heavenly Society! for as they all *rejoyced* at *thy converſion*, ſo will

Col. 1.6.
Eph. 1.12.

1 King. 10.

will they now *be much more joyful* to behold thy *Coronation*: and to see thee receive thy *Crown*, which was laid up for thee against thy *comming*. For there the *Crown* of Martyrdome shall be put on the head of a *Martyr*, who for Christs Gospels sake indured Torments: the *Crown of Virginity* on the head of a *Virgin*, which subdued *Concupiscence*; *the Crown of Piety* and *Chastity* on the head of them, who sincerely professed CHRIST, and kept their wedlock-bed undefiled; *the Crown* of good works on the good Almsgivers head, who liberally relieved the poor; *the Crown of incorruptible Glory* on the head of those Pastours, who by their Preaching, and good example, have converted souls from the corruption of sin, to *glorifie God in holiness of life*. Who can sufficiently express the rejoycing of *this Heavenly company*, to see *thee thus crowned with Glory*, arrayed *with the shining Robe* of *Righteousness*, and to *behold the Palm of Victory* put into *thy hand*? Oh, *what gratulation will there be*, that thou hast escaped all the miseries of the world, the *snares* of the Devil, the pains of Hell, and obtained with them thy eternal rest and happiness? for there every one joyeth as much in anothers happiness, as in his own, because he shall see him as much loved of *God* as himself. Yea, they have as many distinct joys, as they have compartners of their joy. And in this joyful and blessed state, the *Soul* resteth with *Christ*

Luke 15.

2 Tim. 4. 8

Apo. 7. 9.

Christ in Heaven, till the Resurrection: when as the number of *her* fellow-servants and brethren be fulfilled, which the Lord termeth but a little season.

Apoc. 7. 9.

The second Degree of mans blessedness after death is from the resurrection to the pronouncing of the final Sentence. For at the last day,

[a] 2 Pet. 3. 10, 12, 13.

1. The Elementary Heavens, Earth, and all things therein, shall be [a] *Dissolved*, and purified with fire.

[b] 1 Cor. 15 52. 1 Thes. 4. Job 5. 28. Ezek. 37. Ro. 8. 11. Ro. 5. 17. 1 Cor. 16. 22. Phil. 3. 10, 11. 1 Thes. 4. 14. Mat. 19. 32

2. At the [b] sound of the last Trumpet, or *voice of Christ*, the Arch-Angel, the very same bodies, *which the Elect had before* (though turned to dust and Earth) shall arise again. And in *the same instant*, every mans Soul shall re-enter into his own body by vertue of the Resurrection of *Christ their Head*: and be made alive, and rise out of *their Graves*, as if they did but awake out of their beds. And howsoever Tyrants bemangled their bodies in pieces, or consumed them to ashes, yet shall *the Elect* find it true at that day, *that not an hair of their head is perished.*

Dan. 4. 12. 1 Thes. 4. 4. Par est potestas Dei ad instituendos & restituendos homines. Athenægot.

3. They shall come forth out of *their Graves*, like to many *Josephs* out of *Prison*, or *Daniels* out of *the Lions Den*, or *Jonahs* out of *the Whales belly.*

Isa. 65. 10.

4. All the Bodies of *the Elect* being thus made alive, shall arise in *that perfection of Nature*, whereunto they should have attained by their Natural temperament, if no impediment had hindred: and in that vigor of age, that a perfect man is at about three

three and thirty years old, each in their c 'proper sex. Whereunto *Divines* think *the Apostle* alludeth, when he saith, *Till we all come unto a perfect man, unto the measure of the age* (or stature) *of the fulness of Christ.* Whatsoever *imperfection* was before in the body, (as *blindness, lameness, crookedness*) shall then be done away. *Jacob* shall not *halt*, nor *Isaac* be *blind*, nor *Leah* blear-eyed, nor *Mephibosheth* be *lame*: for if *David* would not have the *blind* and *lame* to come into his *house*; much less will *Christ* have *blindness* and *lameness* to dwell in His Heavenly Habitation. *Christ* made all the *Blind* to see, *the Dumb* to speak, *the Deaf* to hear, *the Lame* to walk, *&c.* that came to him, to seek His Grace on earth: much more will he heal all *their imperfections*, whom he will admit to *his glory in Heaven. Among those Tribes, there is not one feeble: but the lame man shall leap as an Hart, and the dumb mans tongue shall sing.* And it is very probable, that seeing God created our *first Parents*, not *Infants*, or *Old men*, but of a perfect age or stature; the ἀνάπλασις, or *new creation* from death shall every where be *more perfect* than the πλάσις, or *first frame* of man, from which he fell into the state of the *dead.* Neither is it like, that *Infancy*, being *imperfection*, and *old* age *corruption*, can well stand with the state of a *perfect glorified* body.

c Tertul. de Resurrect. c. 6. Hier. Epist 27. & 6. Aug. l. 12. de Civ. Dei, c. 17. & omnes Theolog. in 4. sent. dist. 44. Ephes. 4. 1. Ita communiter credunt. Theologi in. 4. Sent. dist. 41. Vide Aug. de Civit. Dei, lib. 22 c. 15. & 6. Psal. 105. 37. Psal. 35. 6.

5. The bodies of the *Elect* being thus raised, shall have four most excellent and supernatural *qualities*: For,

1. They

1 Cor. 15. 43.

1. They shall be raised in *Power*, whereby they shall for ever be freed from all *wants*, and *weaknesses*, and enabled to continue without the use of *Meat*, *Drink*, *Sleep*, and other former helps.

1 Cor. 15. 41. Isa. 65. 20. Aug. Enchir. 50.

2. In *incorruption*, whereby *they* shall never be *subject* to any manner of *imperfection*, *blemish*, *sickness*, or *death*.

Mat. 13. 43 Dan. 2. 13. Luk. 9. 31. Zach. 9. 10

3. In *Glory*, whereby their *bodies* shall *shine* as bright as *the Sun in the Firmament*, and *which* being made *transparent*, their souls shall *shine through*, far more *glorious* than their bodies. Three *glimpses* of *which glory* was seen: First, In *Moses* face: Secondly, In *the Transfiguration*: Thirdly, In *Stephens countenance*. Three *instances* and *assurances* of the *glorification* of our bodies, at that glorious day. Then shall *David* lay aside his *Shepherds weed*, and put on the *Robe* of the *Kings* Son *Jesus*, not *Jonathans*. Then every true *Mordecai* (who mourned under *the Sackcloth* of *this* corrupt *flesh*) shall be arrayed *with the* Kings *Royal Apparel*, and have *the Crown Royal* set upon *his head*, that all the world may see *how it shall be done to him whom the King of Kings delighteth to honour*. If now the rising of *one Sun* makes

1 Thes. 4. 17.

Exod. 34. 27. Matth. 17. Act. 6. 25. 2 Sam. 18. 4.

Hest. 6. 4.

makes the Morning so glorious; how glorious shall that *day* be, when innumerable *million of millions of* bodies of *Saints* and *Angels* shall appear more glorious than the brightness of the *Sun*! the *body of Christ* in glory surpassing all.

Ubi volet spiritus, ibi erit & corpus, August. Mat. 24. 28

4. In *Agility*, whereby our bodies shall be able to *ascend*, and *meet the Lord at his glorious coming in the air, as Eagles flying unto their blessed carcass.* To this agility of the Saints glorious bodies, the Prophet alludes, saying, *They shall renew their strength: they shall mount up with wings as Eagles: they shall run and not be weary; they shall walk, and not faint*; And to this state may that saying of *Wisdom* be referred: *In the time of their vision they shall shine, and run to and fro, as sparks amongst the stubble.*

Isa. 50. 31. Wisd. 3. 7. 1 Cor. 15. 46.

And in respect of these four *qualities*, *Paul* calleth the raised bodies of the Elect, *Spiritual*; for, they shall be spiritual in *qualities*, but the same still in substance.

Spiritualia post resurrectionem erunt corpora, non quia corpora esse desistant, sed quia spiritu vivificante subsistent. Aug. l. 13. de Civit. Dei 22. Psal. 8. 5.

And howsoever *sinne* and *corruption* make a man in this state of *mortality lower* than *Angels*; yet surely when God shall thus *crown him with glory and honour*, I cannot see, how man shall be any thing *inferiour* to *Angels*. For, are they *Spirits*? So is *Man* also in respect of his *Soul*; yea,

Phil. 3. 21. Heb. 2. 16. Heb. 1. 11. Psal. 91. 11. Jude v. 15. 2 Pet. 2. 4.

yea, more than this; they shall have also a spiritual body, *fashioned like unto the glorious body* of the Lord Jesus Christ, in whom Mans *Nature* is exalted by a *personal union*, into the *Glory of the God-Head*, and individual Society of the *Blessed Trinity*: An honour which he never vouchsafed *Angels*. And in this respect man hath a prerogative above them. Nay, they are but *Spirits* appointed to be *Ministers* unto the *Elect*: and as many of them, who at the first disdained this Office, and would not keep their first standing, were for their Pride hurled into Hell. This lesseneth not *the Dignity of Angels*, but extols the greatness of Gods *Love* to *Mankind*.

But as for all *the Elect*, who at the second and sudden coming of Christ, shall be found *quick* and *living*, the [a] fire that shall burn up the corruption of the world, and the works therein, shall in a [b] *moment*, in *the twinkling of an Eye*, overtake them as it finds them, either *grinding* in *the Mill* of provision, or walking in the *Fields* of pleasure, or *lying* in *the bed* of ease: and so (burning up their dross and corruption) of *mortal* make them *immortal* bodies: and *this change* shall be unto them in stead of death.

[a] 2 Pet. 3. 10, 11, 12. [b] Luke 17. 31. [c] 1 Cor. 15. 51. The elect souls Apostrophe to the body, at their first meeting in the resurrection. Cant. 2. 14

Then shall *the soul* with joyfulness greet her body, saying, O well met again, *my dear sister*. How *sweet* is thy voice! How comely is thy countenance, having lien hid so long in the clifts of the rocks, and in the secret

places

places of *the Grave*; thou art indeed an habitation fit, not only for me to dwell in, but such as the *Holy Ghost* thinks meet to reside in, as *his Temple* for ever. The winter of our affliction is now past: the storm of our misery is blown over and gone. The Bodies of our Elect brethren appear more glorious than the Lilly-flowers *on the earth* the time of singing *Hallelujahs* is come, & the voice of the trumpet is heard in the land. Thou hast been my yoke-fellow in the Lord's labours, and companion in persecutions and wrongs for *Christ* and *his Gospels sake*; now shall we enter together into our Masters joy. As thou hast born with me *the Cross*, so shalt thou now wear with me the *Crown*. As thou hast with me sowed plenteously in tears, so shalt thou reap with me abundantly in joy. O blessed, aye *blessed be that God*! who (when yonder Reprobates spent their whole time in pride, fleshly lusts, eating, drinking, and prophane vanities) gave us Grace to joyn together in *watching*, *fasting*, *praying*, *reading the Scriptures*, keeping *his Sabbaths*, hearing *Sermons*, receiving *the Holy Communion*, relieving *the poor*, exercising (in all Humility) *the Works of Piety* to GOD, and walking conscionably in *the duties of our calling towards men*. Thou shalt anon *hear no mention* of thy sins, for they are remitted and covered, but every *good Work*, which thou hast done for the *Lords* sake, shall be rehearsed, and rewarded. Psal. 32.2.

Cheer

Dan. 9.21. &c.

Luke 41. 28.

Can. 2.1,3 verse 17.

Cheer up thy heart, for thy Judge is flesh of thy flesh, and bone of thy bone. Lift up thy head, behold these glorious *Angels*, like to many *Gabriels* flying towards us, to tell us, *that the day of our redemption is come*, and to convey us in the Clouds, to meet our Redeemer in the Air. Lo, they are at hand: *Arise therefore my Dove, my Love, my fair One, and come away.* And so like *Roes* or young *Harts*, they run with *Angels* towards *Christ*, over the trembling mountains of *Bether*.

Luke 17. 34.35,36. 1 Thes. 4. 17.

1 Cor. 6. 1, 3.

2 Cor. 6. 2, 3.

Apoc. 22. 12.

Rom. 26.2 2 Cor. 9.6. Joh. 14.1.

6. Both *quick* and *dead* being thus *revived* and *glorified*, shall forthwith (by the *Ministry of Gods holy Angels*) be gathered from *all the quarters* & parts of the *world*, and *caught up together in the Clouds, to meet the Lord in the Air*, and so shall come with him, as a part of his glorious train, to *judge the Reprobates and evil Angels*. The *twelve Apostles* shall sit upon *twelve Thrones* (next Christ) to judge the *twelve Tribes* (who refused to hear the Gospel preached by their Ministery) and all the Saints (in honour and order) shall stand next unto them, as Judges also, to judge the evil Angels and earthly minded men. And as every of them received grace in this life, to be more zealous of his glory, and more faithful in his service than others: so shall their glory and reward be greater than others in that day.

The place whither they shall be gathered unto *Christ*, and where *Christ* shall sit in judgement, shall be in the *Air*, over the

valley

valley of Jehoſaphat, by Mount *Olive* near unto *Jeruſalem*, Eaſtward from the Temple, as it is probable for four reaſons.

1. Becauſe the holy *Scripture* ſeems to intimate ſo much in plain words, *I will gather all Nations into the valley of Jehoſaphat, and plead with them there. Cauſe thy mighty one to come down, O Lord: let the Heathen be wakened, and come up to the valley of Jehoſaphat; for there will I ſit to judge all the Heathen round about. Jehoſaphat* ſignifieth *the Lord will judge.* And this valley was ſo called, from the great victory which the Lord gave * *Jehoſaphat*, and his people over the *Ammonites*, *Moabites*, and inhabitants of *Mount Seir*. Which victory was a Type of the *final victory*, which *Chriſt*, the ſupreme *judge* ſhall give his *elect* over all their enemies in *that place*, at the laſt day, as all the *Jews* interpret it. See *Zach.* 14. 4, 5. *Pſal.* 51. 1, 2, &c. all agreeing, that the place ſhall be *thereabouts*.

2. Becauſe that as *Chriſt* was *thereabouts* Crucified, and put to open ſhame; ſo *over* that place his glorious Throne ſhould be erected in the *Air*, when he ſhall appear in *Judgement*, to manifeſt his *Majeſty* and *glory*. For it is meet that *Chriſt* ſhould in *that* place judge the World with righteous judgement, where he himſelf was *unjuſtly* judged and condemned.

3. Becauſe, that ſeeing the *Angels* ſhall be ſent *to gather together the elect from the four winds, from one end of Heaven to the other*:

1 Theſ. 4. 17 Joel 3. 1, 2, &c. ver. 11. 12. 2 Chro. 20. 29.

* Near this valley was Mount Moriah, where Abraham ſacrificed Iſaac, Gen. 22. Jacob ſaw Angels aſcending & deſcending on a ladder, Gen. 28. the Angel put up his ſword and fire from heaven burnt up the ſacrifice in Araunahs floor. 2 Sam. 24. Solomon builded the Temple, 1 Chro. 3. 1. Chriſt preached the Goſpel ſuffered his paſſion, and entred into his glory, Carth. in Gen. 28.

other; It is most probable, that the *place whither* they shall be gathered to shall be near *Jerusalem*, & the *valley of Jehosaphat*: which [a] *Cosmographers* describe to be in the middest of the superficies of the earth; if the *termini à quibus*, be the four parts of the World, the *terminus ad quem*, must be about the Centre.

4. Because the *Angels* told the Disciples, that as they saw *Christ* ascend from *Mount Olivet*, which is over the *Valley of Jehoshaphat*, so shall he in *like manner* come down from Heaven. This is the opinion of *Aquinas*, and all the School-men, except *Lombard* and *Alexander Hales*.

5. Lastly, When *Christ is set in his* glorious *Throne*, and all the *many thousands* of his *Saints* and *Angels*, shining more bright then so many *Suns* in glory, sitting about him: and the body of *Christ* in glory and brightness surpassing them all: The Reprobates being separate, and remaining *beneath* upon the earth (for the right-hand signifieth a *blessed*; the left hand a *cursed* estate) *Christ will first* pronounce the sentence of *absolution*, and bliss upon the *Elect*. First, Because he will thereby *increase* the *grief* of the *Reprobate* that shall hear it. Secondly, To shew himself more prone to *Mercy* than to *Judgement*. And thus from his *Throne* of *Majesty* in the *Air*, he shall (in the sight and hearing of all the world) pronounce unto his *Elect*, *Come ye blessed of my Father*; *inherit the*

King.

[a] The Sea beyond Jordan towards Tyrus, cutteth the middest of the world. And Ezech. saith of Jerusalem, In medio gentium posuit eam. That from Sion, as from a center the Law should be published to all Nations; and there all Nations shal be judged according to the Law. Rom. 2. 12. Acts 1. 11. Richardus. de villa nova, Thom. in 1. Sent. Dist. 47. 18. Mat. 15. 31. Jude 14. Apoc. 20. 11 12. Mat. 19. 28. Hilar. in Cant. 21. Anselm. in Mat. c. 25. Psal. 145. 9. Isa. 28. 21.

Kingdom prepared for you from the beginning of the world, &c.

Come ye] Here is our blessed *union* with *Christ*, and by *him*, with the whole *Trinity*.

Blessed] Here is our absolution from all sins, and our plenary endowments with all *grace* and *happiness*.

Of my Father] Here is the *Author*, from whom by *Christ* proceeds our *felicity*.

Inherit] Here is our *Adoption*.

The Kingdom) Behold our *Birth-right* in possession.

Prepared] See Gods Fatherly care for his chosen.

From the Foundation of the world] O the *free*, eternal, unchangeable *Election of* God!

How much are those souls bound to love God, who of his meer *good will* and pleasure, chose and loved them, before they *had done either good or evil*!

For, I was hungry, &c.] O the *Goodness of Christ*, who takes notice of all the *good works* of his Children, to *reward* them! How great is his love to poor Christians, who takes every work of mercy done to *them* for his sake, as if it had been done to himself! *Come ye to me*, in *whom* ye have *believed, before ye saw me*, & whom ye have loved and sought for with so much *devotion*, and through so many *tribulations*; *Come now*, from *labour*, to *rest*; from *disgrace*, to *glory*; from the jaws of *Death*, to the *joys* of eternal *Life*

Ad pœnas tardus Deus est, ad præmia velox.

Mat. 25 34

Rom. 9 3.

John 20. 29.

1 Pet. 1. 8.

Mat. 5. 11. For my sake ye have been *railed* upon, *reviled*, and *cursed*. But *now* it shall appear to all those cursed *Esaus*, that you are the true *Jacobs*, that shall receive your *heavenly fathers blessing*: and blessed shall you be. Your *Fathers*, *Mothers*, and *neerest kindred* forsook, and cast you off, for my *Truths sake* which you maintained: but now my *Father* will be unto you a *Father*, and you shall be his *Sons* and *Daughters* for ever. You were cast out of your *lands* and *livings*, and *forsook all for my sake and the Gospels*. But that it may appear that you have not *lost* your *gain*, but *gained* by your *loss*: in stead of an *earthly inheritance* & possessions, you shall possess with me the inheritance of my *heavenly Kingdom*: where you shall be for love, *Sons*; for birth right, *Heirs*; for dignity, *Kings*; for holiness, *Priests*; and you may be bold to enter into the *possession* thereof *now*, because my *father* prepared and kept it for you, ever since the *first foundation of the world was laid*.

Psal 27. 10
Mat. 19. 29

Joh. 10. 17
2 Cor. 6. 18.

Immediately after this sentence of *absolution* and *benediction*, every one receiveth his *Crown*, which *Christ* the *Righteous Judge* puts upon their heads, as the *reward* which he hath promised of his *grace* and *mercy*, unto the *Faith* and *good works* of all them *that loved that his appearing*. Then every one taking his *Crown* from his *Head* shall lay it down (as it were) at the *feet of Christ*; And prostrating themselves, shall with one *heart* and *voice*, in an Heavenly sort and consort, say; *Praise*, *and*

1 Pet. 5 4.
2 Tim. 4. 8
Apoc. 4. 5.
Apoc. 4. 10.

and Honour, and Glory, and Power, and Thanks be unto thee, O blessed Lamb, who sittest upon the Throne, wast killed, and hast redeemed us to God by thy blood, out of every Kindred, and Tongue, and People, and Nation, and hast made us unto our God, Kings and Priests, to reign with thee in thy Kingdom for evermore, Amen.

Then shall they sit in their *Thrones* and *Order*, as *Judges* of the *Reprobates*, and evil *Angels*: by *approving*, and *giving testimony* to the righteous sentence and judgement of *Christ* the *supreme judge*. 1 Cor. 6. 1, &c. Mat. 13. 13

After the pronouncing of the *Reprobates* sentence of condemnation, *Christ* will perform two solemn *Actions*.

1. *The presenting of all the Elect* unto his *Father*, *Behold, O righteous Father, those are they whom thou gavest me. I have kept them, and none of them is lost. I gave them thy word, and they believed it, and the world hated them, because they were not of the world, even as I was not of the world. And now Father, I will that those whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me; and that I may be in them, and thou in me, that they may be made perfect in one: that the world may know that thou hast sent me, and that thou hast loved them, as thou hast loved me.* John 17. 12, 14, 23. John 12. 16.

2. Christ shall deliver up the Kingdom to God, even the *Father*, that is, shall cease to execute his *office of Mediatorship*, whereby as he is *King*, *Priest*, *Prophet*, and 1 Cor. 15. 14.

supreme Head of the *Church*, he suppreſſed his *Enemies*, and ruled his *faithful people* by his *Spirit*, *Word* and *Sacraments*. So that this *Kingdom of Grace* over his Church in this world *ceaſing*, he ſhall rule *immediately* as he is God, equal with the *Father*, and the *Holy Ghoſt*, in his *Kingdom of glory* for evermore. Not that the dignity of his *Manhood* ſhall be any thing *diminiſhed*, but that the glory of his *Godhead* ſhall be more manifeſted, ſo that as he is God, he ſhall from thenceforth in *all fulneſs*, without all external means, rule *all in all*.

From this *Tribunal Seat*, *Chriſt* ſhall ariſe, and with all his glorious Company of *Elect Angels* and *Saints*, he ſhall go up *triumphantly* in order and array, unto the *Heaven* of Heavens, with ſuch an Heavenly noiſe and Muſick, that now may that ſong of *David* be truly verified; *God is gone up with a triumph, the Lord with the ſound of the trumpets. Sing praiſes to God, ſing praiſes, ſing praiſes unto our King, ſing praiſes: for God is King of all the Earth, he is greatly to be exalted.* And that Marriage ſong of *John*; *Let us be glad and rejoyce, and give honour to him; for the Marriage of the Lamb is come, and his Wife hath made her ſelf ready. Alleluiah; for the Lord God omnipotent reigneth.*

Pſal 47.52 verſe 7. verſe 8.

The third and laſt degree of the bleſſed eſtate of a *Regenerated* Man after death, begins after the pronouncing of the ſentence, and laſteth eternally without all end;

Medita.

Meditations of the blessed estate of the Regenerate man *in Heaven, after he hath received sentence of* Absolution, *before the tribunal Seat of Christ, at the last day of Judgement.*

HEre my Meditation dazleth, and my pen falleth out of my hand; the one being not able to conceive, nor the other to describe that most excellent bliss, and *eternal weight* of glory (whereof *all the afflictions of this present life are not worthy*) which all the Elect shall with the blessed Trinity enjoy, from that time that they shall be received with *Christ* as joynt heirs into that everlasting Kingdom of joy. 2 Cor. 4. 17. Rom. 8. 8. Rom. 8. 17

Notwithstanding, we may take a scantling thereof, thus.

The Holy Scriptures set forth (to our capacity) the glory of our eternal and heavenly life after death, in four respects:

1. Of the *Place.*
2. Of the *Object.*
3. Of the *Prerogatives* of the Elect there.
4. Of the *Effects* of those Prerogatives.

1. *Of the Place.*

THe place is the [a] *heaven of heavens,* or [b] *the third heaven* called *Paradise*: whither *Christ* (in his humane nature) ascended *far above all visible heavens. The Bridegrooms Chamber,* which by the firmament, as by an azured curtain spangled with [a] 1 King. 8. [b] 2 Cor. 12. 24. Psal. 19. 5. Mat. 15. 10.

with glittering *Stars*, and glorious *Planets* is hid, that we cannot behold it with these corruptible eyes of Flesh; The *Holy Ghost* (framing himself to our weakness) describes the glory of that place, (which no man can estimate) by such things as are most precious in the estimation of man. And therefore likeneth it to a great and a holy City, named the *Heavenly Jerusalem*, Where *only God and his people (who are saved and written in the Lambs Book) do inhabit: all built of pure Gold, like unto clear glass or Chrystal: the walls of Jasper-stone, the foundations of the walls, with twelve manner of precious stones, having twelve gates, each built of one pearl: three gates towards each of the four corners of the World: and at each gate an Angel* (as so many Porters) *that no unclean thing should enter into it. It is four-square, therefore perfect, the length, the breadth, and the height of it are equal,* 12000. *furlongs every way: therefore glorious and spacious: Through the midst of her streets ever runneth the pure River of the water of Life, as clear as Chrystal: therefore wholesome. And of either side the River is the Tree of Life, ever growing: which beareth twelve manner of fruits, and gives fruit every month: therefore fruitful. And the leaves of the Tree is health to the Nations: therefore healthy.* There is therefore no place so glorious by creation, so beautiful with delectation; so rich in possession, so comfortable for habi-

Apo. 21. 2. &c.
Ver. 24. 27
Ver. 18.
Ver. 11.
Ver. 19. 20.
Ver 21.
Ver. 12. 13.
Ver. 27.
Ver. 16.
Apoc. 21. 1, 2.

habitation. For there the King, is Christ; the Law, is love; the honour, is verity; the peace, felicity; the life, eternity. There is light, without darkness; mirth, without sadness; health, without sickness; wealth, without want; credit, without disgrace; beauty, without blemish; ease, without labour; riches, without rust, blessedness, without misery; and consolation that never knows end. How truly may we cry out (with *David*) of this City, Glorious things are spoken of thee, *O thou City of God*, & yet all these things are spoken but according to the weakness of our capacity. For Heaven exceedeth all this in glory, so far, as that no tongue is able to express, nor heart of man to conceive the glory thereof, as witnesseth S. *Paul*, who was in it, and saw it: O let us not then dote so much upon these *wooden cottages* and houses of *moulding* clay, which are but tents of ungodliness, and habitations of sinners: but let us look rather, and long for this *Heavenly City, Whose builder and maker is God, which he (who is not ashamed to be called our God) hath prepared for us.*

Pſal. 87.3.

2 Cor. 12.

1 Cor. 2.5.

Heb. 11. 10.

Heb. 11.6.

2. *Of the Object.*

THe blissful and glorious object of all *intellectual* and *reasonable* creatures in Heaven, is the *Godhead in Trinity of Persons*: without which, there is neither *joy*, nor *felicity*: but the very *fulness of joy* consisteth in *injoying* the same.

This *Object* we shall injoy two ways.

1. By a *Beatifical vision* of God.

2. By possessing an *immediate communion* with this divine nature.

The[a] *beatifical vision* of God is that only, that can content the infinite mind of man.[b] For every thing tendeth to his center; God is the center of the soul: therefore (like *Noahs Dove*) she cannot rest, nor joy, till she return and enjoy him.

All that God bestowed upon *Moses*, could not satisfie his mind, unless he might *see the face of God.* Therefore the whole Church prayeth so earnestly: *God be merciful unto us, and cause his face to shine upon us.* When *Paul* once had seen this *blessed sight*, he (ever after) counted all the riches, and glory of the world (in respect of it) to be but *dung:* and all his life after was but sighing out *cupio dissolvi*; *I desire to be dissolved and to be with Christ.* And Christ prayed for all his Elect in his last prayer, that they might obtain *this blessed vision*; *Father, I will that they which thou hast given me be* (where) *even where I am:* (to what end?) *that they may behold that my glory*, &c. If *Moses* face did so shine when he had been with God but forty days, and seen but his *back parts:* how shall we shine, when we shall see him face to face for ever? and *know him as we are known and as he is?* Then shall the soul no longer be termed *Marah, bitterness*, but *Naomi, beautifulness:* for the Lord shall turn her *short bitterness*

a Visio Dei beatifica sola est summum bonum nostrum. Aug. 8. de Trin. c. 13. Fecisti nos domine ad te: inquietum igitur est cor nostrum donec quiescat in te, Aug. Conf. 1. T. 1. &c. Exo. 33. 13. Psal. 67. 1. & 80. 1. Phil. 3. 8. 11. Phil. 1. 23. Joh. 17. 14. Exod. 34. 29 Exod. 33. 31

b 2 Cor. 13. 12.

1 Cor. 2. 18. 1 Joh. 3. 2.

bitterneſs to *eternal* beauty and bleſſedneſs, *Ruth* 1. 20.

The ſecond means to enjoy this object, is, by having an *immediate* and an *eternal communion* with God in Heaven. This we have; firſt by being (as members of Chriſt) united to his *man-hood*, and by the *man-hood* (perſonally united to the Word) we are united to *him*, as he is God: and (by his God-head) to the *whole Trinity*. Reprobates at the laſt day ſhall ſee God (as a *juſt judge*) to puniſh them; but (for lack of this Communion) they ſhall have neither *grace* with him, nor *glory* from him. For want of this Communion, the devils (when they ſaw Chriſt) cryed out, *Quid nobis tecum? What have we to do with thee, O Son of the moſt high God?* but (by vertue of the Communion) the *penitent ſoul* may boldly go and ſay unto *Chriſt* (*as Ruth* unto *Boaz*:) *Spread, O Chriſt, the wing of the garment of thy mercy over thine handmaid: for thou art my kinsman.* This *communion* God promiſed *Abraham*, when he gave himſelf for his great reward; And *Chriſt* prayeth for his whole *Church* to obtain it. This Communion Saint *Paul* expreſſeth in one word, ſaying: *That God ſhall be all in all unto us.* Indeed God is now all in all unto us, but by means and in a ſmall meaſure. But in Heaven, God himſelf immediately (in fulneſs of meaſure, without all means) will be unto us *all the good things*, that our ſouls & bodies can wiſh or deſire. *He himſelf*

Mat. 8. 27.

Ruth 3. 29

John 17. 20, 21. 1 Cor. 15. 24.

Anima animæ erit Deus. Ber. *Non potest summus rerum conditor in se non habere quæ robora secondit is dedit, quem admodum sol astris.* Hugo. l. 4. de anima. c. 15. Apo 2. 23.

Seneca de beneficiis, l 2. c. 9.

self will be *salvation and joy, to our souls; life and health, to our bodies; beauty, to our eyes; musick, to our ears; honey, to our mouths; perfume, to our nostrils; meat, to our bellies; light, to our understanding; contentment, to our wills; and delight* to our *hearts:* and what can be lacking, where God himself will be the *soul of our souls?* Yea, all the strength, wit, pleasures, vertues, colours, beauties, harmony, and goodness, that are in men, beasts, fishes, fowls, trees, herbs, and all creatures, are nothing but sparkles of those things which are in infinite perfection in God. And in *him* we shall enjoy them in a far *more perfect* and blessed manner. *He himself* will then supply their use; nay, the best creatures (which serve us now) shall not have the honour to serve us then. There will be *no need of the Sun, nor of the Moon, to shine in that City: for the glory of God doth light it.* No more will there be any need, or use of any *Creature*, when we shall enjoy the *Creator* himself.

When therefore we behold any thing that is excellent in any creatures, let us say to our selves, How much more excellent is He, who gave them this excellency? When we behold the wisdom of men, who over-rule creatures stronger then themselves; *out-run* the Sun and Moon in discourse, prescribing many years before in what courses they shall be *eclipsed*, let us say to our selves, How admirable is the wisdom of *God*, who made men so wise!

when

when we consider the strength of *Whales*, and *Elephants*, the tempest of *Winds*, and terrour of *Thunder*; let us say to our selves, How *strong*, how *mighty*, how *terrible* is that God, that makes these mighty and fearful Creatures! When we taste things that are delicately *sweet*, let us say to our selves, O how *sweet* is that God, from whom all these creatures have received their *sweetness*! When we behold the admirable colours which are in *Flowers*, and *Birds*, and the lovely beauty of *Women*: let us say, how fair is that God, that made these so fair!

And if our loving God hath thus provided us so many excellent delights, for our passage thorow this *Bochim*, or valley of tears, what are those pleasures which he hath prepared for us, when we shall enter into the *Palace* of our *Masters joy*? How shall our souls be there ravished with the love of so *lovely* a God? So glorious is the *object* of heavenly *Saints*: So amiable is the sight of our gracious *Saviour*. Judg. 2.5.

3. *Of the Prerogatives which the Elect shall enjoy in Heaven.*

BY reason of this Communion with God, the *Elect* in Heaven shall have four super-excellent *Prerogatives*. Mat. 25. 1 Pet. 1 4.

1. They shall have the *Kingdom of heaven* for their inheritance: and they shall be free Denizens of the *heavenly Jerusalem*. St. *Paul* by being a free Citizen of *Rome* escaped Eph. 2.19. Heb. 12. 22. Act. 22.26.

Act. 22. 28
1 Pet. 1. 18.

escaped whipping; but they, who are once *free Citizens* of the Heavenly Jerusalem, shall ever be freed from the whips of eternal torments. For this freedome was bought for us, not with a great sum of money, but with the *precious* blood of the Son of God.

Apo. 5. 10.
1 Pet. 2. 9.
Rom. 16. 10.
1 Pet. 2. 5
Heb. 13. 15.

2. They shall be all *Kings* and *Priests*, *spiritual* Kings to Reign with CHRIST, and to triumph over Satan, the World, and Reprobates: and *spiritual* Priests to offer unto God the spiritual Sacrifice of *Praise* and *Thanksgiving* for evermore. And therefore they are said to wear both Crowns and Robes. Oh what a comfort is this to *poor Parents*, that have many Children! If they breed them up in the fear of God, to be true Christians: then are they Parents, to so many *Kings* and *Priests*.

Mat. 13. 43.
Phil. 3. 21.
Act. 12. 5.

3. Their bodies shall *shine* as the brightness of the *Sun* in the Firmament, like the glorious Body of Christ, which shined *brighter* then the Sun at Noon, when it appeared to Saint *Paul*. A glimpse of which glorious brightness appeared in the bodies of *Moses* and *Elias*, transfigured with our Lord in the holy Mount. Therefore (saith the Apostle) it shall rise a *glorious body*, yea, a *spiritual body*; not in *substance*, but in *quality* preserved by *spiritual means*, and having (as an Angel) agility to ascend or descend. O what an honour is it, that our bodies (falling more *vile* then a carrion) should thus arise in

Luk. 2. 31.
Mat. 9. 3.
1 Cor. 15. 43.
verse 44.
1 Thes. 4. 1.

glory,

glory, like unto the body of the *Son of God?*

4. Laſtly, They (together with all the holy Angels) *there* keep (without any labour to diſtract them) a *perpetual Sabbath*, to the glory, honour, and praiſe of the aye bleſſed *Trinity* for the *creating*, *redeeming*, and *ſanctifying* of the Church: And for his power, wiſdom, juſtice, mercy, and goodneſs in the *government* of Heaven and Earth. When thou hear-eſt a ſweet conſort of *Muſick*; meditate how happy thou ſhalt be, when (with the Quire of Heavenly *Angels and Saints*) thou ſhalt ſing a part in that ſpiritual *Hallelujah*, in that *eternal bleſſed* Sabbath; where there ſhall be ſuch *variety* of pleaſures, and *fatiety* of joys, as neither know *tedioufneſs* in doing, nor *end* in delighting.

4. *Of the Effects of theſe Prerogatives.*

From theſe Prerogatives there will ariſe to the Elect in Heaven, five notable effects.

1. THey ſhall *know* God with a perfect *knowledge*, ſo far as Creatures can poſſibly comprehend the *Creator*. For there we ſhall ſee the *Word* the *Creator*: and in the *Word*, all *Creatures* that by the *Word* were *created*: ſo that we ſhall not need to learn (of the things which were *made*) the knowledge of *him* by whom *all* things were *made*. The excel-

1 Cor. 1. 10. Aug. ſolil. q cap. 36. Nihil notum in terra, nihil ignotum in cœlo.

1 Cor. 13. 12. 2 Cor. 3. 16. *Res veræ sunt in mundo invisibli, in mundo visibili umbræ rerum.* Herm.

excellentest creatures in this life are but as a *dark vail* drawn betwixt God and us: but when this vail shall be drawn aside, then shall we see God *face to face, and know him as we are known.*

We shall know the power of the *Father*, the wisdom of the *Son*, the *Grace* of the *Holy Ghost*, and the indivisible nature of the blessed *Trinity*. And in him we shall know, not only all *our friends* (who died in the faith of *Christ*) but also all the faithful that *ever were*. For,

Luk. 14. 28

1. Christ tells the Jews, that they shall see *Abraham, Isaac, and Jacob, and all the Prophets, in the Kingdom of God*: therefore we shall know them.

Gen. 2. 25.

2. *Adam* in his innocency knew *Eve* to be *bone* of his *bone*, and flesh of his flesh, as soon as he awaked; Much more then shall we know our kindred; when we shall awake *perfected* and *glorified* in the resurrection.

Mat. 27. 13.

3. The Apostles knew *Christ* after his resurrection, and the *Saints which rose with him, and appeared in the holy City.*

Mat. 17. 4.

4. *Peter, James, and John*, knew *Moses* and *Elias* in the transfiguration: how much more shall we know one another, when we shall be all glorified?

Luke 16. 28.

5. *Dives* knew *Lazarus* in *Abrahams bosome*: much more shall the Elect know one another in heaven.

Mat. 19. 28.

6. Christ saith, that the twelve *Apostles* shall sit upon twelve *Thrones* to *Judge* (at that day) the twelve *Tribes*: therefore they shall

shall be known, and consequently the rest of the Saints. 1 Cor. 6. 2, 3.

7. Saint *Paul* saith, that at that day *we shall know as we are known of God*; and *Augustine* (out of this place) comforteth a Widow, assuring her that as in this life, she saw her husband with external eyes, so in the life to come she should know his heart, and what were all his thoughts, and imaginations. Then husbands and wives, look to your actions and thoughts, *For all shall be made manifest one day.* See 1 *Cor.* 4. 5. 1 Cor. 13. 12. *Aug. ad Italicam viduam*, Ep. 6.

8. The faithful in the Old Testament are said to be gathered to their *Fathers*; therefore the knowledge of our Friends remains. Gen. 25. 25. 2 Reg. 22.

9. *Love never falleth away*: therefore knowledge, the ground thereof, remains in another life. 1 Cor. 13. 1.

10. Because the last day shall be *a declaration of the just judgments of God*, when he shall reward every man according to his works; and if every mans works be brought to light, much more the *worker*. And if wicked men shall account for every *idle Word*, much more shall the idle speakers themselves be known. And if the persons be not known, in vain are the works made manifest. Therefore (saith the Apostle) *Every man shall appear, to account for the works that he hath done in his body*, &c. See *Wisdom* Chapter 5. Verse 1. Though the respect of diversities of degrees and callings in *Magistracy*, *Ministry*, and Rom. 2. 5. Apo. 22. 12 Eccl. 12. 16. Rom. 2. 12 Mat. 15. 36. 2 Cor. 5. 10.

1 Cor. 15. 24, 28.

and *Oeconomy* ſhall ceaſe; yea, Chriſt ſhall then ceaſe to rule, as he is *Mediator*, and rule all in all, as he is *God* equal with the Father, and the *Holy Ghoſt*.

1 Cor. 13. 11.

The *greateſt knowledge* that men can attain unto in *this life*, comes as far ſhort of the *knowledge* which we ſhall have in *Heaven*, as the knowledge of a *child* that cannot yet ſpeak plain, is to the knowledge of the greateſt *Philoſopher* in the World. They who thirſt for *knowledge*, let them long to be ſtudents of this *Univerſity*. For all the light by which we know any thing in this world, is nothing but the very *ſhadow of God*. But when we ſhall know God in Heaven, we ſhall (in him) know the manner of the work of the *Creation*, the *myſteries* of the work of our *Redemption*: yea, ſo much knowledge as a creature can poſſibly conceive and comprehend of the *Creator*, and his works. But whilſt we are in this life, we may ſay with *Iob*, *How little a portion hear we of him?* And aſſure our ſelves with *Syracides*, that, *There are greater things then theſe be, and that we have ſeen but a few of Gods works.*

Lumen eſt umbra Dei, & Deus eſt lumen luminis. Plato. Poli. 6. Job 16.14 Eccleſ. 42. 32.

2. They ſhall love God with a *perfect* and *abſolute love*, as poſſibly a creature can do. The manner of loving God, is to love him for himſelf: the *meaſure* is to love him *without meaſure*; For in this life (*knowing God but in part*) we *love* him but *in part*: but when the Elect in Heaven ſhall *fully* know God, then they will *perfectly* love God. And for the infinite cauſes of love

love (which they shall know to be in him) they shall be infinitely ravished with the love of him.

3. They shall be filled with all manner of *divine pleasures*. *At thy right hand* (saith *David*) *there are pleasures for evermore*; *Yea, they shall drink* (saith he) *out of the Rivers of pleasures*. For as soon as the soul is admitted into the *actual fruition* of the *beautiful* Essence of God: she hath all the goodness, beauty, glory, and perfection of all Creatures (in all the World) *united together*, and at *once* presented unto her in the sight of God. If any be in *love*, there they shall enjoy that which is *more amiable*: If any delight in *fairness*, the fairest beauty is but a *dusty shadow* to that; he that delights in pleasures shall there find infinite *varieties*, without either interruption of *grief*, or distraction of *pain*: He that loveth *honour*, shall there enjoy it, without the disgrace of *cankred envy*: he that loveth *treasure*, shall there possess it, & never be *beguiled* of it. There they shall have *knowledge* void of all *ignorance*; *health* that no *sickness* shall *impair*: and *life*, that no death can *determine*. In a word, look how far this *wide world* surpasseth for *light*, *pleasures*, *and comforts*, the dark and narrow *womb*, wherein thou wast conceived a *Child*: so much doth the *world to come* exceed in *joys*, *solace*, and *consolation*, this *present* world. How *happy* then shall we be, when this life is *changed*, and we thither *translated*?

Psal. 16. 11.
Psal. 36. 8.

4. They

Psal. 16.1.

4. They shall be replenished with an *unspeakable* joy; *In thy presence* (saith *David*) *is the fulness of joy.* And this joy shall arise chiefly from the *vision* of God, and *partly* from the sight of all the holy *Angels*, and blessed *souls* of just and perfect men, who are in bliss and glory with him.

Heb. 12. 24.

But especially from the blissful sight of Jesus, the *Mediator* of the *New Testament*, our *Emmanuel*, God made man. His sight will be the chief cause of our bliss and joy. If the *Israelites* in *Jerusalem*, *so shouted for joy that the earth rang again, to see* Solomon *crown'd*; how shall the Elect rejoyce in Heaven, to see Christ (the true *Solomon*) adorned with glory? If *John Baptist* at his presence *did leap in his mothers womb for joy*, how shall we exult for joy, when he will be, not only *with us*, but *in* us in Heaven? If the *Wise men* rejoyced so greatly to find him a *Babe lying in a manger*: how great shall the joy of the *elect* be, to see him sit (as a King) in his *celestial Throne*? If *Simeon* was glad to see him an *Infant*, in the *Temple*, presented by the hands of the *Priests*; how great shall our joy be, to see him a *King*, ruling all things at the *right hand* of his *Father*? If *Joseph* and *Mary* were so joyful to find him in the *middest* of the *Doctors*, in the *Temple*; how glad shall our souls be, to see him sitting as *Lord* among *Angels* in Heaven? This is that joy of our Master, which (as the Apostle saith) *the eye hath not seen, the ear hath not heard, nor the heart*

1 Reg. 1. 40.

Luk. 1.44. John 17. 22.

Mat. 2. 10. Luk. 2. 28.

Luk. 2. 40. *Facilius dicere possumus quid ibi non sit quam quid ibi sit.* Aug de sym. lib. 7.

1 Cor. 2. 5. Mat. 25. 21

heart of man cannot conceive: which because it cannot enter into *us*, we shall enter into it.

5. Lastly, They shall enjoy this blissful and glorious estate *for evermore*. Therefore it is termed *everlasting* life: and Christ saith, *that our joy shall no man take from us*. Joh. 16. 22

All other joys (be they never so great) have an end. *Ahasuerus* feast lasted an hundred and eighty days: but he, and it, and all his joys are gone. Hest. 1. 3.

For mortal man to be *assumed* to heavenly glory, to be *associated* to Angels, to be *satisfied* with all delights and joys (but for a time) were much: but to enjoy them *for ever*, without intermission of end, who can *hear* it, and not *admire* it, who can *muse* at it, and not be *amazed* at it? All the Saints of Christ (as soon as they felt once but a true taste of these eternal joys) counted all the *riches* and *pleasures* of this life to be but *loss* and *dung*, in respect of that. And therefore (with unceasant prayers, fasting, alms-deeds, tears, faith, and good life) they laboured to ascertain themselves of this eternal life; and (for the love thereof) they willingly either sold, or parted with all their earthly goods and possessions. Phil. 3. 8. Acts 2. 45.

Christ calleth all *Christians Merchants*, Luke 19. And eternal life, a precious *pearl*, which a wise Merchant will purchase, though it cost him *all that he hath*, Mat. 13. Plutar. Apoph. Regum.

Alexander hearing the report of the great riches

riches of the Eastern Country, divided forthwith among his Captains and Souldiers all his Kingdom of *Macedonia*. *Hephæstion* asking him what he meant in so doing; *Alexander* answered, That he preferred the riches of *India* (whereof he hoped shortly to be Master) before all that his Father *Philip* left him in *Macedonia*. And should not Christians, then prefer the eternal riches of Heaven so greatly renowned (which they shall enjoy ere long) before the corruptible trash of the earth, which lasts but for a season?

Heb. 11, 10 15, 16. *Abraham* and *Sara* left their *own* Country and possession, to *look for a City, whose builder and maker is God:* and therefore bought no land, but only a place of burial.

Psal. 84. 10. *David* preferreth *one day* in this place, before a thousand elsewhere, yea, *to be Door-keeper in the House of God, rather than to dwell in the richest Tabernacles of wickedness.*

1 Reg. 19, 4. *Elias* earnestly besought the Lord, to receive his soul into his Kingdom, and went willingly (though in a *fiery Chariot*) thither.

1 Reg. 2. 15. Phil. 1. 23. Saint *Paul* (having once seen Heaven) continually *desired to be dissolved that he might be with Christ.* St. *Peter* (having espyed but a glimpse of that eternal glory in the Mount) wished that he might dwell there all the days of his life, saying,

Mat. 17 4 *Master, it is good for us to be here.* How much better doth *Peter* now think it to be in *Heaven* it self?

John 17. 5. *Christ* (a little before his death) prayeth his Father *to receive him into that excellent glory.*

glory. And the Apoſtle witneſſeth, that *(for the joy which was ſet before him) he indured the Croſs, and deſpiſed the ſhame.* If a man did but once ſee thoſe *joys* (if it were poſſible) he would indure an hundred *deaths* to *enjoy* that happineſs but *one* day. Heb. 11. 2.

Saint *Auguſtine* ſaith, that he would be content *to endure the torments of Hell, to gain this joy, rather then to loſe it.* *Ignatius* (St. *Paul*'s Scholar) being threatned (as he was going to ſuffer) with the cruelty of torments, anſwered with great courage of Faith; *Fire, Gallows, Beaſts, breaking of my bones, quartering of my members, cruſhing of my body, all the torments of the Devil, together let them come upon me, ſo I may enjoy my Lord Jeſus, and his Kingdom.* The like conſtancy ſhewed *Polycarp*, who could not by any terrours of any kind of death, be moved to *deny Chriſt* in the *leaſt* meaſure. With the like reſolution, anſwered *Baſil* his perſecutors, when they would terrifie him with death; *I will never* (ſaid he) *fear death, which can do no more then reſtore me to him that made me.* If *Ruth* left her own Country, and followed *Naomi* her mother in law to go to dwell with her in the land of *Canaan*, (which was but a type of Heaven) only upon the fame which ſhe heard of the *God of Iſrael* (though ſhe had no promiſe of any portion therein) how ſhouldſt thou follow thy *holy Mother* the *Church*, to go unto *Chriſt*, into the Heavenly *Canaan*; wherein

Serm. 51. de ſanctis.

Hier. in Catalogo Iren. l. 3. Cont. Valent. Euſeb. l. 4. cap. 6.

Nazian. de vit. Baſil.

Ruth 1. 16.

wherein God hath given thee an *eternal inheritance*, *assured* by an holy Covenant, made in the Word of God, *signed* with the bloud of his Son; and *sealed* with his Spirit and Sacraments; This shall be thine *eternal happiness* in the Kingdom of heaven, where thy life shall be a communion with the blessed *Trinity*, thy joy, the presence of the Lamb; thy *exercise*, singing; thy ditty, *Hallelujah*; thy *consort*, Saints and Angels; where youth flourisheth, that never waxeth *old*; *Beauty* lasteth, that never *fadeth*; *love* aboundeth, that never *cooleth*; *Health* continueth, that never *slacketh*; and life remaineth, that never *endeth*.

Meditations directing a Christian how to apply to himself without delay, the foresaid knowledge of God and himself.

THou seest therefore, *O Man*, how *wretched* and *cursed* thy state is, by *corruption* of Nature, without Christ: in so much, that whereas the Scriptures do liken wicked men unto *Lions*, *Bears*, *Bulls*, *Horses*, *Dogs*, and such like savage creatures in their lives; it is certain, that the condition of an *unregenerated* man is in his death more vile then a *Dog*, or the filthiest creature in the world. For the *beast* (being made but for mans use) when he dieth, endeth all his miseries with his *death*. But man (indued with a *reasonable*, and an *immortal* soul, made after Gods *Image*, to serve God) when he ends

ends the miseries of this life, must *account* for all his mis-deeds, and begin to endure those miseries that *never* shall know *end*. No creature but man is liable to yield at his death an account for his death. The brute creatures, not having reason, shall not be required to make any account for their *deeds*: and good *Angels*, though they have *reason*, yet shall they yield no account, because they have no *sin*. And as for evil *Angels*, they are without all *hope*, already *condemned*, so that they need not make any further accounts; *Man* only in his death must be Gods *accountant* for his *life*.

On the other side, thou seest (O *Man*) how *happy* and blessed thy estate is, being truly *reconciled* unto God in *Christ*, in that (through the restauration of *Gods Image*, and thy restitution into thy *soveraignty* over other *Creatures*) thou art in this life *little inferiour* to the *Angels*; and shalt be in the life to come equal to the *Angels*. Yea in respect of thy Nature, exalted, by a *personal Union* to the *Son of God*, and by him to the glory of the *Trinity* superior to the Angels: a *Fellow-brother* with Angels, in spiritual Grace, and everlasting Glory.

Thou hast seen how glorious and perfect God is, and how that all thy chief *bliss* and *happiness* consisteth in having an eternal *communion* with his Majesty.

Now therefore (O impenitent Sinner) in the bowels of *Christ Iesus* I intreat thee; nay, I conjure thee as thou tenderest thy

own ſalvation, ſeriouſly to conſider with me, how falſe, how vain, how vile are thoſe things, which ſtill retain and chain thee in this wretched and curſed eſtate, wherein thou liveſt; and do hinder thee from the favour of *God*, and the *hope* of eternal life and happineſs.

Meditations on the hinderances, which keep back a ſinner from the Practice of Piety.

THoſe *hinderances* are chiefly ſeven.

1. *An ignorant miſtaking of the true meaning of certain places of the holy Scriptures, and ſome other chief grounds of Chriſtian Religion.*

The *Scriptures* miſtaken are theſe;

1. Ezek. 33. 14, 16. *At what time ſoever a ſinner repenteth him of his ſin, I will blot out all*, &c. Hence the *carnal* Chriſtian gathereth, *That he may repent when he will.* It is true, whenſoever a ſinner doth repent, God will forgive, but the Text ſaith not, that a ſinner may repent whenſoever he will, but when God will give him grace. Many (ſaith the Scripture) when they *would have repented*, were *rejected*, and *could not repent*, though *they ſought it carefully with tears.* What comfort yields this Text to thee, who haſt not repented, nor knoweſt whether thou ſhalt have grace to repent hereafter?

Heb. 12. 17. Luke 13. 24, 27.

2. Matth. 11. 26. *Come unto me, all you that labour and are heavy laden, and I will give you reſt.* Hence the *lewdeſt* man col-

leſts

lects that *he may come unto Christ when he list*. But he must know, That no man ever comes to *Christ*, but he who (as *Peter* saith) *Having known the way of righteousness hath escaped the pollutions of the world through the knowledge of our Lord and Saviour Jesus Christ*. To come unto Christ, is to repent and believe; and this no man can do, except his Heavenly Father draweth him by his grace. 2 Pet. 2. 20, 22. Isa. 1. 18. Joh. 6. 35. and 6. 44.

3. Rom. 8. 1. *There is no condemnation to them which are in Christ Jesus*. True, but they are such, *who walk not after the flesh*, (as thou dost) *but after the Spirit*, which thou diddest never yet resolve to do.

4. 1 Tim. 1. 15. *Christ Jesus came into the world to save sinners*, &c. True, but such sinners, who like St. *Paul*, are converted from their wicked life: not like *thee*, who still continuest in thy *lewdness*. For that *grace of God, which bringeth salvation unto all men, teacheth us, that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world*. Tit. 2. 11, 12.

5. Prov. 24. 16. *A just man falleth seven times in a day and riseth*, &c. *In a day*, Is not in the *Text*: Which means not falling into *sin*, but falling into *trouble*, which his malicious *Enemy* plots against the just; and from which God delivers him. And though it meant falling in, and rising out of sin, what is this to thee, when *falls* all men may see *every* day; but neither *God* nor *Man*, can at any time see thy *rising again* by repentance? Psa. 34. 19.

6. Isa. 64. 6. *All our righteousnes are as filthy rags.* Hence the *carnal* Christian gathers: that, seeing the *best works* of the *best Saints* are no better; then his are good enough, and therefore he needs not much grieve, that his devotions are so *imperfect.* But *Isaiah* means not in this place the righteous *works* of the *Regenerate:* as fervent *prayers* in the name of God: charitable *Alms* from the bowels of *mercy*: suffering in the Gospels defence, the spoil of goods, and spilling of blood, and such works, which St. *Paul* calls the *fruits of the spirit*: But the Prophet making an humble confession in the name of the Jewish *Church*, when she had fallen from God to *Idolatry*, acknowledgeth, that whilst they were by their filthy sins *separated* from God, as *Lepers* are by their infected sores, and polluted cloaths, from men; their chiefest *righteousnes* could not be but *abominable* in his sight. And though our best *works*, compared with Christs righteousnes, are no better then *unclean rags*; yet in *Gods* acceptation, for *Christs* sake, they are called *white raiment*; yea, *pure fine linnen, and shining*: far unlike the *Leopards spots, and filthy garments.*

Gal. 5. 22.

Apo. 3. 18. and 19. 8. Jer. 13. 23 Zac. 3. 4.

7. Jam. 3. 2. *In many things we sin all*; True, but Gods Children *sin not in all things*, as thou dost, without either *bridleing* their lusts, or *mortifying* their corruptions: and *though the reliques of sin* remain in the deerest Children of God, that they had need daily to cry, *Our Father which art*

in

in heaven, forgive us our treſpaſſes: yet in the *New Teſtament*, none are properly called *ſinners*, but the *unregenerate*: but the *Regenerate* in reſpect of their zealous *endeavour* to ſerve *God* in unfeined holineſs, are every where called *Saints*; Inſomuch that St. *John* ſaith, that *Whoſoever is born of God, ſinneth not*; that is, liveth not in *wilful filthineſs*, ſuffering ſin to reign in him, as thou doeſt. Deceive not thy ſelf with the name of a Chriſtian; whoſoever liveth in any cuſtomary groſs ſin, he liveth not in the ſtate of grace. *Let therefore* (ſaith St. *Paul*) *every one that nameth the name of Chriſt, depart from iniquity.* The regenerate ſin, but upon frailty; they repent, and God doth pardon: therefore they ſin not to death. The reprobate ſin maliciouſly, ſinfully, and delight therein, ſo that by their good will, ſin ſhall leave them before they leave it. They will not repent, and God will not pardon. Therefore their ſins are mortal (ſaith St. *John*) or rather immortal, as ſaith Saint *Paul*, *Rom.* 2. 5. It is no excuſe therefore to ſay, we are all ſinners. True Chriſtians, thou ſeeſt, are all Saints.

Gal. 1. 15
Rom. 5. 8.
Joh. 9. 31.
1 Joh. 3. 9.
1 John 5. 18.
2 Tim. 2. 12.
1 John 5. 16.

8. *Luk.* 23. 43. The Thief converted at the laſt gaſp, was received to *Paradiſe*: What then? If I may but have time to ſay, when I am dying, *Lord have mercy upon me*, I ſhall likewiſe be ſaved. But what if thou ſhalt not? And yet many in that day ſhall ſay, Lord, Lord, and the Lord will not know them. The Thief was *ſaved*,

Mat. 7. 22.

for he repented: but his fellow had no grace to repent, and was *damned*. Beware thereof, leſt truſting to too-late repentance at thy *laſt end* on earth, thou be not driven to repent too late without end in Hell.

9. 1 John 1. *The blood of Jeſus Chriſt cleanſeth us from all ſin.* And 1 John 2. 1. *If any man ſin, we have an advocate with the Father, Jeſus Chriſt the righteous*, &c. Oh comfortable! But hear what St. *John* ſaith in the ſame place; *My little children, theſe things write I unto you that ye ſin not.* If therefore thou *leaveſt* thy ſin, theſe comforts are thine, elſe they belong not to thee.

10. Rom. 5. 20. *Where ſin aboundeth, grace did abound much more.* O ſweet! but hear what St. *Paul* addeth; *What ſhall we ſay then? ſhall we continue in ſin, that grace may abound? God forbid. How ſhall we that are dead to ſin, live any longer therein*, Rom. 6. 1, 2. This place teacheth us not to *preſume*; but that we ſhould not *deſpair*. None therefore of theſe promiſes, promiſeth any grace to any, but to the penitent heart.

The grounds of Religion miſtaken, are:

I. From the doctrine of *Juſtification*, by faith only; a carnal Chriſtian gathereth, *That good works are not neceſſary*. He commends others, that do good works, but he perſwades himſelf that he ſhall be ſaved by his faith, without doing any ſuch matter.

matter. But he ſhould know, that though good works are not neceſſary to *Juſtification*, yet they are neceſſary to *ſalvation*: for *we are Gods workmanſhip, created in Chriſt Jeſus unto good works; which God hath predeſtinated that we ſhould walk in them.* Whoſoever therefore in years of *diſcretion* bringeth not forth good works after he is *called*, he cannot be ſaved: neither was he ever predeſtinated to life eternal. Therefore the Scripture ſaith, that *Chriſt will reward every man according to his works*; *Chriſt* reſpects in the *Angels* of the 7 *Churches* nothing but their *works*, & at the laſt day he will give the heavenly *inheritance* only to them who have done *good works*, in feeding the *hungry*, clothing the *naked*, &c. At that day *Righteouſneſs* ſhall wear the Crown. No Righteouſneſs, no Crown: No *good works* (according to a mans talent) no reward from God, unleſs it be *vengeance*. To be rich in good works, is the ſureſt foundation of our *aſſurance* to obtain *eternal life*. For good works are the true fruits of a true *faith*, which apprehendeth Chriſt, and his obedience unto ſalvation. And no other faith *availeth in Chriſt*, *but that which worketh by love*: and (but in the *act of Juſtification*) that faith which *only juſtifieth is*[a] never *only*, but *ever* accompanied with *good works*; as the Tree with his fruits, the Sun with his light, the fire with his heat, and water with his moiſture. And the *faith*, which doth not juſtifie her *ſelf* by good works before men, is but a

Eph. 2. 10.

Fulk Rhe. Teſt. Ann. in Eph 2. 12.

2 Cor. 9. 6.

Apoc. 22. 12.

Apoc. 2. 3

Mat. 25.

2 Tim. 4. 8

Rom. 2. 8

1 Tim. 6. 19.

Gal. 5. 6.

[a] Fides ſola non eſt ſola: Fides ſola, juſtificat, ut oculus ſolus videt.

Jam. 2. 26

dead faith, which will never justifie a mans soul before God. But a justifying faith *purifyeth the heart*, and *sanctifieth* the whole man throughout.

Act. 15.9. Act. 16. 18. 1 Thes. 5. 23.

11. From the Doctrine of Gods *eternal Predestination*, and unchangeable *decree*, he gathereth that *if he be predestinated to be saved, he cannot but be saved: if to be damned, no means can do any good.* Therefore all works of *Piety* are but in vain. But he should learn that *God* hath *predestinated to the means, as well as to the end.* Whom therefore God hath predestinated to be *saved*, which is the end, he hath likewise predestinated to be first called, justified, *and made conformable to the Image of his Son*, which is the means. And they (saith St. *Peter*) *who are elect unto salvation, are also elect unto the sanctification of the Spirit.* If therefore upon thy calling, thou conformest thy self to *the Word and Example* of *Christ* thy Master, and obeyest the good motions of the *Holy Spirit*, in leaving sin, and living a godly life; then assure thy self, that thou art one of those, who are *infallibly* predestinated to everlasting salvation. If otherwise, blame not Gods *predestination*, but thine own *sin*, and rebellion. Do thou but return unto God, and God will graciously receive thee, as the Father did the Prodigal son; and by thy conversion, it shall appear, both to Angels and men, that thou diddest belong to his *Election.* If thou wilt not, why should God save thee?

Mat. 25. 34. Ephes. 1. 4. Eccle. 3. 14. 1 Pet. 1. 9. Rom. 8. 29, 30. Joh. 15. 16. 1 Pet. 1. 2. Nolite in Deo primum quarere, sed in Christo, in quo si te per fidem inveneris, certus esto, te esse electum. Luk. 15. 10. Verse 24. Magnas homo liberi arbitrii vires, cum conderetur, accepit, sed has peccando amisit. Aug. de spirit. & lit. cap. 3.

III. When

III. When a carnal Christian hears, *that man had no free will unto good*; He looseth the *reins* of his own corrupt will, as though it lay not in him to bridle, or to subdue it; *Implicitly* making God the Author of sin in *suffering* man to run into this necessity. But he should know, that God gave *Adam* free-will, to stand in his [a] integrity if he would; but, *man* abusing his free-will, lost both himself and it. Since the fall, *Man* in his *state* of *corruption* hath free-will to *evil*, but not to *good*; for in this state, *we* [b] *are not* (saith the Apostle) *sufficient to think a good thought*. And God is not bound to restore us what we lost so wretchedly, and make no more care to recover again. But as soon as a man is regenerated, the *grace of God freeth his will unto good*, so that he doth all the good things he doth, with a free-will: for so the Apostle saith, *that God of his own good pleasure, worketh both the will and the deed in us*; *who* (as the Apostle expoundeth) *cleanse our selves from all filthiness of the flesh and spirit, and finish our sanctification in the fear of God*. And in this *state every true Christian* hath free-will; and as he increaseth in *grace*, so doth his will in *freedom*; *for when the Son shall make us free, then shall we be free indeed*; *and where the Spirit of the Lord is, there is liberty*: for the holy Spirit draws their minds, not by *coaction*, but by the *Cords of Love*, *Cant.* 1.4. by *illuminating* their minds to know the truth; by changing their hearts to

Eccl. 7.29. and 15. 14.

a *Homo male utent libero suo arbitrio, & se & liberum suum arbitrium perdidit.* Aug. Ench. ad Lau. c. 30.

b 2 Cor. 3. 5. *Per lapsum arbitrii libertas naturalibus manet, in supernaturalibus amissa est, donec gratia restituatur.* Phil. 2. 12, 13. *Acti agimus.* The will is passive in receiving the first grace afterward active in all goodness.

2 Cor. 7. 1. Joh. 8. 36. *Liberum arbitrium, non nisi gratia Dei efficitur liberum.* Aug. ad Col. 1. 10. 2 Cor. 3 17.

Voluntas humana non libertate gratiam consequitur, sed gratia libertatem Aug. in grat.

love the known truth: and by enabling every one of them (according to the measure of *grace* which he hath received) to do the good which he loveth: But thou wilt not use the *freedom* of thy will *so far* as God hath freed it; for thou dost many times wilfully (against Gods Law, to the hazard of thy soul) that, which (if the Kings Law forbad under the penalty of death, or loss of thy worldly estate) thou wouldest not do. Make not therefore thy want of free-will unto good to be so much the cause of thy sin, as thy want of a loving heart to serve thy heavenly Father.

Psal. 119. 112.

Joel 2.28, 29.

IV. When the natural man hears *that no man (since the fall) is able to fulfil the Law of God, and to keep all his Commandments*, he boldly presumes to sin, as others do: he contents himself with a few good thoughts: and if he be not altogether as bad as the worst, he concludes, that he is as truly regenerate as the best. And every voluntary refusal of doing good, or withstanding evil, he counts the impossibility of the Law. But he should learn, that though (since the *Fall*) no man but *Christ*, who was both God and Man, did or can perfectly fulfil the whole Law: yet every true Christian, as soon as he is regenerated, begins to keep all Gods commandments in *truth*, though he cannot in absolute perfection. Thus with *David they apply their hearts to fulfil Gods Commandments always unto the end.* And then the *spirit* of *grace*, which was promised to

to be *more abundantly powred forth under the Gospel*, *helpeth* them in their *good endeavours*, and assisteth them, to do what he commands them to do. And in so doing, God accepteth their good will and endeavour, instead of perfect fulfilling of the Law; supplying out of the merits of *Christ*, who fulfilled the Law for us, whatsoever wanteth in our *obedience*. And in this respect Saint *John* saith, that *Gods commandments are not burthenous*. And St. *Paul* saith, *I am able to do all things through the help of him that strengtheneth me*. And *Zachary* and *Elizabeth* are said *to walk in all the Commandments of the Lord without reproof*. Hereupon Christ commends to his Disciples, the *care of keeping of his Commandments* as the truest *testimony* of our love unto him. So far therefore doth a man love Christ, as he makes conscience to walk in his Commandments; and the more unto Christ is our *love*, the less will our pains seem in keeping his Law. The Laws curse (which under the Old Testament was so terrible) is, under the New (by the death of *Christ*) abolished to the regenerate; the rigour which made it so impossible to our nature before, is now to the *new-born*, so *mollified* by the *spirit*, that it seems *facile* and easie. The *Apostles* indeed pressed on the *unconverted* Jews and Gentiles, the *impossibility* of keeping the Law by ability of nature corrupted. But when they have to do with regenerated Christians; they require to the

Zach. 12. 10. Quod jubet juvat. Aug. 2 Cor. 8. 12.

1 John 5. 5.

Phil. 4. 14.

Luk. 1. 16.

John 15. 10.

Rom. 15. 18. Col. 3. 5. Gal. 5. 24. Rom. 6. 12, 13. Rom. 6. 4, 5. Rom. 8. 11. Gal. 5. 25. 1 John 5. 4. Joh. 8. 46.

the Law (which is the rule of righteousness) true obedience in word and deed: the mortifying of their members: the crucifying of the flesh, with the affections and lusts thereof; resurrection to newness of life: walking in the spirit, overcoming of the world by faith; so that though no *Man* can say as *Christ*, *Which of you can rebuke me of sin?* yet every *regenerated* Christian can say of himself, Which of you can rebuke me of being an *Adulterer*, *Whoremonger*, *Swearer*, *Drunkard*, *Thief*, *Usurper*, *Oppresser*, *Proud*, *Malicious*, *Covetous*, *Prophaner of the holy Sabbath*, *a Liar*, *a Neglecter of Gods publick Service*; and such like gross sins? else he is no true Christian. When a man casts off the *conscience* of being ruled by *Gods Law*, then God gives him over to be led by his own lusts, the *surest* sign of a *reprobate* sense. Thus the Law, which since the fall, no man by his *own natural ability* can fulfil, is fulfilled *in truth* of every true regenerated Christian, through the *gracious* assistance of [a] *Christs holy Spirit*. And this *Spirit*, *God* will give to every Christian that will *pray* for it, and *encline* his heart to keep his *Laws*.

Rom. 1. 24, 28.

[a] Rom. 8. 9. Aug. optat, ut Pelagius agnoscat, posse legem præstari per gratiam Christi, & pacem ore edicit. Luk. 11. 13. Jam. 1. 5. Deus magis delectatur affectu quam effectu. Amb.

V. When the unregenerated man hears that *God delighteth more in the inward mind then in the outward man*: Then he feigneth with himself, that all outward reverence and profession is but either *superstitious*, or *superfluous*. Hence it is that he seldom kneeleth in the *Church*: that he puts on his hat in singing of *Psalms*, and the publick

publick *prayers*. Which the prophane Varlet would not offer to do in the preſence of a Prince or a Noble-man. And ſo that he keep his mind unto *God*, he thinks he may *faſhion* himſelf (in other things) to the *world*. He divides his thoughts, and gives ſo much to God, and ſo much to his own *luſts*; yea, he will divide with God the *Sabbath*, and will give him almoſt the one half, and ſpend the other wholly in his own pleaſures. But know, O carnal man, that *Almighty God* will not be ſerved by halfs, becauſe he hath created and redeemed the *whole man*. And as God deteſts the ſervice of the *outward man*, without the inward heart, as *Hypocriſie*; ſo he counts the inward ſervice without al external reverence, to be meer *prophaneneſs*: he required both in his worſhip. In prayer therefore bow thy *knees* in witneſs of thy *Humiliation*: lift up thine eyes, and thy hands, in teſtimony of thy *confidence*; hang down thy *head*, and ſmite thy *breaſt*, in token of thy *contrition*; but eſpecially call upon God with a *ſincere heart*, ſerve him holily, ſerve him wholly, ſerve him only; for *God*, and the *Prince* of this world are two contrary *maſters*, and therefore no man can poſſibly ſerve both. Mat. 6. 24.

VI. The unregenerate Chriſtian holds the *hearing of the Goſpel preached, to be but an indifferent matter*, which he may uſe, or not uſe at his pleaſure; but whoſoever thou art, that wilt be aſſured in thy heart that thou art one of Chriſts

Elect

Elect sheep; thou must have a special care and conscience (if possibly thou canst) to hear *Gods Word Preached.* For first, the preaching of the Gospel is the chief ordinary means which God hath appointed to convert the souls of all that he hath *predestinated to be saved*: therefore it is called *the power of God unto salvation to every one that believeth.* And where this Divine Ordinance is not, the people perish: and whosoever shall refuse it, *it shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, then for those people.* Secondly, the preaching of the Gospel is the Standard or Ensign of Christ; to which all souldiers and Elect people must assemble themselves; when this Ensign is displayed, as upon the *Lords-day*, he is none of Christs people, that flocks not unto it, neither shall any drop of the rain of his Grace light on their souls. Thirdly, It is the ordinary means, by which the *Holy Ghost* begetteth *faith* in our hearts, without which we cannot please God. If the *hearing of Christs voice* be the chief mark of *Christs* Elect sheep, & of the Bridegrooms friends, then must it be a fearful *mark* of a Reprobate *Goat*, either to neglect or contemn to hear the preaching of the Gospel. Let no man think this position foolish, *for by this foolishnes of preaching, it pleaseth God to save them which believe.* Their state is therefore fearful who live in peace without caring for the preaching of the Gospel.

Act. 13. 48
Rom. 1. 16
Pro. 29. 18
Mat. 11. 24
Isa. 11. 21.
Isa. 2. 2, 3.
Zach. 14. 17.
Rom. 10. 14.
Heb. 11. 6.
John 10. 27.
Joh. 3. 29.
Heb. 2. 3.
Joh. 8. 4.
1 Cor. 1.

Can

Can men look for Gods *mercy*, and despise his *means*? *he* (saith *Christ* of the Preachers o fthe Gospel) *that despiseth you, despiseth me. He that is of God, heareth Gods word; ye therefore hear them not, because ye are not of God.* Had not the *Israelites* heard *Phineas* message, they had never *wept*. Had not the *Baptist* preached, the *Jews* had never mourned. Had not they who crucified Christ, heard *Peters* Sermons, their hearts had never been *pricked*. Had not the *Ninivites* heard *Jonas* preaching, they had never *repented*; and if thou wilt not *hear and repent*, thou shalt never be saved. Luke 10. 16. John 8.47 Judg. 21. &c. Luke 7. 32, 33. Act. 2.37. Joh. 3 5. Pro. 28.5. Luk. 3 3.

VII. The opinion that the Sacraments are but bare *signs and seals of Gods promise and grace to us*, doth not a little hinder *Piety*: whereas indeed, they are seals as well of our *service* and *obedience* unto God; which *Service* if we perform not unto him, the Sacraments seal no grace unto us. But if we receive them upon the resolution, to be his *faithful* and *penitent* servants; then the Sacraments do not only *signifie* and offer, but also *seal* and *exhibite* indeed the inward *spiritual grace*, which they outwardly *promise* and *represent*: and to this end *Baptism* is called the washing of regeneration, and renewing of the *Holy Ghost*; and the *Lords Supper*, *The Communion of the body and blood of Christ*. Were this truth believed, the *holy Sacrament* of the *Lords Supper* would be *oftner*, and with *greater reverence received*. Tit. 3. 5. 1 Cor. 10, 16.

VIII. The last, and not the least block whereat

whereat *Piety* ſtumbleth in the courſe of Religion, is by adorning *vices* with the names of vertues: as to call drunken *carouſing*, drinking of *Healths*; ſpilling innocent *blood*, *Valour*; *Gluttony*, *Hoſpitality*; *Covetouſneſs*, *Thriftineſs*, *Whoredom*, loving a *Miſtreſs*; *Symony*, *Gravity*; *Pride*, *Gracefulneſs*; *Diſſembling*, *Complement*; Children of *Belial*, *Good-fellows*; *Wrath*, *Haſtineſs*; *Ribauldry*, *Mirth*. So on the other ſide, to call *Sobriety* in words and actions, *Hypocriſie*; *Almes-deeds*, *Vain-glory*; *Devotion*, *Superſtition*; *Zeal* in Religion, *Puritaniſme*; *Humility*, *Crouching*; ſcruple of *Conſcience*, *Preciſeneſs*, &c. And whilſt thus we call *evil*, *good*, and *good evil*, true *Piety* is much hindered in her *progreſs*. And thus much of the firſt hinderance of *Piety*, by miſtaking the true ſenſe of ſome *ſpecial places* of Scripture, and grounds of Chriſtian Religion.

The ſecond hinderance of Piety.

2. *The evil example of great perſons.* The *practice* of whoſe *prophane lives* they prefer for their imitation, before the *precepts* of Gods holy *Word*. So that when they ſee the *greateſt men* in the *State*, & many chief *Gentlemen* in their *Countrey*, to make neither care nor *conſcience* to hear *Sermons*, to receive the *Communion*, nor to ſanctifie the *Lords Sabbaths*, &c. But to be *Swearers*, *Adulterers*, *Carouſers*, *Oppreſſors*, &c. Then they think, that the uſing of theſe holy ordinances, are not matters of ſo great moment: for if they were, ſuch great and wiſe men

men would not set so little by them. Hereupon they think, that Religion is not a matter of necessity. And therefore where they should (like Christians) row against the stream of impiety towards Heaven, they suffer themselves to be carried with the multitude, down-right to Hell, thinking it impossible that God will suffer so many to be damned. Whereas if the god of this world had not blinded the eyes of their minds, the holy Scriptures would teach them, that *Not many wise men after the flesh, not many mighty, not many noble are called*, &c. but that for the most part, the *poor receive the Gospel*; and that *few rich men shall be saved*. And, *that howsoever many are called, yet the chosen are but few*. Neither did the *multitude* ever save any from damnation. As God hath advanced men in greatness above others, so doth God expect, that they in Religion and Piety should go before others; otherwise *greatness* abused (in the time of their *Stewardship*) shall turn to their *greater condemnation* in the day of their *accounts*. At what time *sinful great* and mighty men, as well as the *poorest slaves and bondmen*, shall wish, *that the rocks and mountains shall fall upon them, and hide them from the presence of the Judge, and from his just deserved wrath*. It will prove but a miserable solace, to have *a great company of great men* partakers with thee, of thine eternal torments. The multitude of sinners doth not extenuate, but aggravate sin, as

1 Cor. 1. 26.
Mat. 11.5.
Mat. 19. 23, 24.
Mat.22.14
Potentes potenter cruciabuntur. Sab. Apo.6.15, 16, &c.

as in *Sodom*. Better it is therefore with a few to be saved in the *Ark*, then with the *whole world*, to be *drowned* in the flood. Walk with the few *Godly*, in the Scriptures *narrow path* to Heaven: but *crowd* not with the *godless multitude*, in the *broad way* to Hell. Let not the examples of irreligious great men, hinder thy repentance: for their *greatness* cannot at that day exempt themselves from their own most grievous punishment.

Mat. 7. 13. Ex. 23. 2.

The third hinderance of Piety.

3. *The long escaping of deserved punishment in this life. Because sentence* (saith Solomon) *is not speedily executed against an evil worker, therefore the hearts of the children of men are fully set in them to do evil, not knowing that the bountifulness of God* [a] *leadeth them to repentance.* But when his patience is *abused*, and mans *sins* are ripened, his *Justice* will at once both [b] *begin* and *make an end* of the sinner: and he will recompence the *slowness* of his delay, with the *grievousness* of his punishment. Though they were suffered to run on the score all the days of their life: yet they shall be sure to pay the utmost farthing, at the day of their death. And whilst they suppose themselves to be free from judgment, they are *already* smitten with the heaviest of Gods Judgments, a [c] heart that cannot repent. The *stone* in the reins or bladder, is a grievous pain that kills many a mans body: but there is no disease to the *stone* in the *heart*, whereof [d] *Nabal* died, and

Eccles. 8. 11.

[a] Rom. 2 4 2 Pet. 3. 10.

[b] 1 Sam. 3. 12. Ezek. 39. 8.

[c] Rom. 2 5 Cor pœnitere nescium. ἀμετανόητον καρδίαν.

[d] 1 Sam. 25. 37.

and killeth millions of ſouls. They refuſe the trial of Chriſt and his Croſs: but they are ſtoned by Hells executioner, to eternal death.

Becauſe many Nobles and Gentlemen are not ſmitten with preſent *judgment*, for their outragious *Swearing*, *Adultery*, *Drunkenneſs*, *Oppreſſion*, *Prophaning of the Sabbath*, and diſgraceful neglect of *Gods Worſhip and Service*: they begin to doubt of Divine *providence and juſtice*. Both which two *eyes*, they would as willingly put out in God, as the *Philiſtines* boared out the *eyes* of *Sampſon*. It is greatly therefore to be feared, leſt they will provoke the Lord to cry out againſt them, as *Sampſon* againſt the *Philiſtines*: By neglecting the Law, and walking after their own hearts, they put out (as much as in them lieth) the eyes of my *providence* and *juſtice*. Lead me therefore to theſe chief *Pillars*, whereupon the *Realm* ſtandeth, that I may pull the *Realm* upon their *heads*, and be at once avenged of them for my two eyes! Let not *Gods patience* hinder thy repentance; but becauſe he is ſo *patient*, therefore do thou the rather repent.

Judg. 16. 21.

Judg. 16. 26.

The fourth hinderance of Piety.

4. *The preſumption of Gods mercy.* For when men are juſtly convinced of their ſins, forthwith they betake themſelves to this ſhield, *Chriſt is merciful*: ſo that every ſinner makes Chriſt the *Patron* of his *ſin*; as though he had come into the world, to bolſter ſin; and not to deſtroy the

works

1 John 3. 8.

works of the Devil. Hereupon the carnal *Christian* presumeth, that though he continueth a while longer in his sin, God will not shorten his days. But what is this but to be an implicite Atheist? Doubting that either *God* seeth not his sins; or if he doth that he is not just: for if he believeth that God is just; how can he think that God, who for sin so severely punisheth others, can love him who still loveth to continue in sin? True it is, Christ is merciful; But to whom? only to them that *repent and turn from their iniquity* in Jacob. But *if any man bless himself in his heart, saying, I shall have peace, although I walk according to the stubbornness of mine own heart, thus adding drunkenness to thirst; the Lord will not be merciful to him,* &c. O mad men! who dare bless themselves, when God pronounceth them accursed? Look therefore how far thou art from finding *repentance* in thy self; so far art thou from any assurance of finding mercy in Christ. *Let therefore the wicked forsake his ways, and the unrighteous his own imaginations, and return unto the Lord, and he will have mercy upon him: and to our God, for he is very ready to forgive.*

Isa. 59. 20. Deut. 29. 19.

Non delinquenti sed peccata relinquenti condonat Deus.

Isa. 55. 7.

Despair is nothing so dangerous as *presumption.* For we read not in all the *Scriptures* of above *three* or *four*, whom *roaring* Despair overthrew: But secure Presumption hath sent *millions* to perdition without any noise. As therefore the Damosels of *Israel* sang in their dances, *Saul hath killed*

1 Sam. 18.

killed his thousands, and David *his ten thousands*: so may I say, that *despair* of Gods mercy hath *damned thousands*, but the *presumption* of Gods mercy hath damned *ten thousands*, & sent them quick to hell, where now they remain in eternal torments, without all help of ease, or hope of redemption. God spared the *thief*, but not his *fellow*; God spared *one*, that no man might *despair*; God spared but *one*, that no man should *presume*. Joyful assurance to a sinner that repents; no comfort to him that remains *impenitent*. God is infinite in mercy, but to them only, who turn from their sins to serve him in *holiness*, *without which no man shall see the Lord*, Heb. 12. 14. To keep thee therefore from the hinderance of *presumption*, remember, that as Christ is a *Saviour*, so *Moses* is an accuser. Live therefore, as though there were no *Gospel*; dye as though there were no *Law*. Pass thy life, as though thou wert under the conduct of *Moses*; depart this life, as if thou knewest none but Christ, and him Crucified. *Presume* not, if thou wilt not perish; *Repent*, if thou wilt be *saved*.

Metuendum est ne te occidat spes; & cum multum speres de misericordia, incidas in judicium. Aug. Luke 23. Latronis exemplum, non est exemplum imitationis, sed consolationis.

John 5. 45.

Qui dat pœnitenti veniam, non dabit peccanti pœnitentiam. Aug.

The fifth hinderance of Piety.

5. *Evil Company*, commonly termed *good fellows*: But indeed, the Devils chief instruments, to hinder a wretched sinner from repentance and piety. The *first* sign of Gods favour to a sinner, is, to give him grace to forsake *evil companions*; such who wilfully continue in sin, contemn the means of their calling, gibing at the sincerity

cerity of profession in others, and shaming Christian Religion by their own profane lives. These sit in the seat of the scorners. For assoon as God admits a sinner to be one of his people, he bids him, *Come out of Babylon.* Every lewd *company* is a *Babylon.* Out of which, let every Child of God, either keep himself; or if he be in, think that he hears his *fathers voyce* sounding in his ear, *Come out of Babylon, my Child.* As soon as Christ looked in mercy upon *Peter*, he went out of the company that was in the High-Priests Hall, and *wept bitterly* for his offence. *David* vowing (upon recovery) a new life, said, *Away from me, all ye workers of iniquity*, &c. As if it were impossible to become a *new man*, till he had shaken off all *old* ill companions. The truest proof of a mans *Religion*, is the quality of his companions. *Profane companions* are the chief enemies of piety, & quellers of holy motions. Many a time is poor *Christ* (offering to be new-born in thee) thrust into the *Stable*; when these lewd companions, by their *drinking*, *plays*, and *jests*, take up all the best rooms in the *Inn* of thy heart. Oh, let not the company of earthly *sinners*, hinder thee from the society of heavenly *Saints* and *Angels*.

Psal. 1. 1.

Apo. 18. 4.

Luk. 22. 62

Psal. 6. 8.

Luk. 2. 7.

The sixth hinderance of Piety.

6. *A conceited fear, lest the practice of Piety should make a man* (especially a young man) *to wax too sad and pensive:* whereas indeed none can better joy, nor have more cause to rejoyce, then the pious

and

and religious Christian. For as soon as they are *justified by faith, they have peace with God*, then which there can be no greater joy. Besides, they have already the *Kingdom of grace* descended into their hearts, as an assurance that (in Gods good time) they shall ascend into his *Kingdom of glory*. This *Kingdom of grace* consists in three things: First, *Righteousnes*; for having Christs righteousnes to justifie them before God, they endeavour to live *righteously* before men. Secondly, *Peace*, for the peace of conscience *inseparately* followeth a righteous conversation. Thirdly, *The joy of the Holy Ghost*, which joy is only felt in the *peace* of a good conscience: and is *so great*, that it *passeth all understanding*. No *tongue* can express it, no *heart* can conceive it, but only he that feels it. This is that *fulness of joy*, which *Christ* promised his Disciples, in the middest of their troubles, *a joy that no man could take from them*. The feeling of this *joy*, *David* upon his *repentance* begged so earnestly at the *hands* of *God*: *restore me to the joy of thy salvation*. And if the Angels in Heaven rejoyce so much at the *conversion of a sinner*: the joy of a *sinner converted* must needs be exceeding great in his *own heart*. It is worldly sorrow, that snows so timely upon mens *heads*, and fills the *furrows* of their hearts, with the *sorrows* of death. The *godly sorrow* of the godly (when God thinks it meet to try them) causeth in them *repentance not to be repented*

Rom. 4 1.

Rom. 14. 17.

Phil. 5.7.

John 16. 24. Verse 22.

Psa. 51.12.

Luke 15. 7, 10.

2 Cor. 7. 10.

of

for it doth but further their ſalvation. And in all ſuch tribulation, they ſhall be ſure to have the *Holy Ghoſt* to be their *Comforter*: who will make *our conſolations to abound through Chriſt, as the ſufferings of Chriſt ſhall abound in us.* But whilſt a man liveth in impiety, he hath *no peace*, ſaith *Eſay*; his *laughter* is but *madneſs* (ſaith *Solomon*) his riches are but clay (ſaith *Habbakkuk*) nay, the Apoſtle eſteems them no better then *dung* in compariſon of the pious mans treaſure; all his joys ſhall end in woes, ſaith Chriſt. Let not therefore this falſe fear hinder thee from the practice of Piety. Better it is to go ſickly (with *Lazarus*) to *Heaven*, then full of mirth & pleaſure with *Dives* into *Hell*. Better it is to mourn for a time with men, then to be tormented for ever with *Devils*.

John 14. 16.
2 Cor. 1. 5.
Iſa. 57. 21.
Eccleſ. 2. 2.
Hab. 2. 6.
Phil. 3. 8.
Luk. 6. 25.

The ſeventh hinderance of Piety.

7. And laſtly, *The hope of long life*: for, were it poſſible that a *wicked liver* thought *this year*, to be his *laſt year*; this *month*, *his laſt month*; this *week*, *his laſt week*; but that he would change and amend his wicked life? no verily, he would uſe the beſt means to repent, and to become a new man. But as the rich man in the Goſpel promiſed himſelf *many years to live in mirth, eaſe and fulneſs*, when he had not *one night to live longer*: ſo, many wicked Epicures falſly promiſe themſelves the age of *many years*, when the thread of their life is already almoſt drawn out to an end. So *Jeremy* aſcribes the cauſe of the Jews ſins and calami-

Fleres, ſi ſcires unum tua tempora menſem; Rides quum non ſit forſitan una dies. Th. Mor.
Luke 12. 19.
Lam. 1. 9.

calamities to this, that *she remembred not her last end.*

The longest space betwixt a mans coming by the *womb*, and going by the *grave*, is but *short*; for *man that is born of a woman, hath but a short time to live*: He hath but a *few days*, and those full of nothing but trouble. And except the *Practice of Piety*, how much better is the state of the child that yesterday was *Baptized*, and to day is *buried*, than *Methusalems*, who lived nine hundred sixty nine years, and then died? of the two, happier the *Babe*, because he had *less sin*, and fewer *sorrows*. And what now remains of both, but a *bare remembrance*? What trust should a man repose in long life? seeing the whole life of man is nothing but a lingring death: so that as the Apostle protests, *a man dieth daily.*

Job 14. 1.

Quotidie morimur, quotidie enim demitur pars vitæ, & tunc quoque cum crescimus, vita decrescit. Vives.

Hark in thine ear, O secure fellow; thy life is but a *puffe* of *breath* in thy nostrils, trust not to it. Thy Soul dwells in a house of a Clay, that will fall ere it be long; as may appear by the *dimness* of thy *eyes*, the *deafness* of thy *ears*, the *wrinckles* in thy *cheeks*, the *rottenness* of thy *teeth*, the *weakness* of thy *sinews*, the *trembling* of thy *hands*, the *Kalendar* in thy *bones*, the *shortness* of thy *sleep*, and every *gray hair*, as so many Summoners, bids thee prepare for thy *long home*. Come, let us in the mean while walk to thy Fathers *Coffin*, break open the lid: see here, how that *Corruption is thy Father*, and

1 Cor. 15. 31.

Isa. 2. 21.

Joh. 17. 14.

and the Worms thy Mother and Sister: seest thou how these are? So must thou be ere long: fool! thou knowest not how soon, the *Hour-glass* runneth apace, and in all places, *death* in the mean while *waiteth* for thee.

Homo est fatuus usque ad 40. annum, deinde ubi agnovit se esse fatuum, vita consumpta est, Luth.

The whole life of man (save what is spent in Gods service) is but a foolery: for a man lives *forty years* before he knows himself to be a fool: and by that time he *seeth his folly*, his *life* is *finished*.

Harken (*Husbandman*) before thou seest many more crops of *Harvest*, thy self shall be *ripe*, and *Death* will cut thee down with his *Sickle*. Hark (*Tradesman*) ere many *six months* go over, thy *last month* will come on: after which thou shalt trace away and *trade* no longer. Hark (*most grave Judge*) within a *few* terms, the term of thy *Life* approacheth: wherein thou shalt cease to *judge others*, and go *thy self to be judged*. Hark (*O Man of God*) that goest to the Pulpit; preach this Sermon, as it were the *last* that thou should'st make to thy people. Hark (*Nobleman*) lay aside the *high* conceit of thy *honour*; *Death*, ere it be long, will lay thine *honour* in the dust, and make thee as base as the earth that thou treadest under thy feet. Hark (*thou that now readest this book*) assure thy self ere it be long, there will be but two *holes*, where now thy *two eyes* are placed: and others shall read the truth of this lesson upon thy *bare skull*, which now thou readest in this *little Book*: how soon I know not;

Mors sceptra ligonibus aequat.

but

but this I am ſure of; [a] *that thy time is appointed, thy* [b] *months are determined, thy* [c] *days are numbred*, and thy very [d] *laſt hour is limited*, beyond which thou ſhalt not paſs: For then, the [e] *firſt-born of death*, mounted on his [f] *pale horſe*, ſhall alight at thy door: and (notwithſtanding all thy *Wealth*, and *Honour*, and the *tears* of thy *deareſt friends*) will carry thee away *bound hand and foot*, as his *Priſoner*, and keep thy body under a *load of earth*, until that day come, wherein thou muſt be brought forth to *receive according to the things which thou haſt done in that body, whether it be good or evil.* O let not then the *falſe hope* of an *uncertain* long life hinder thee from becomming a *preſent Practicer* of religious Piety. God offereth grace to *day*, but who promiſeth to *morrow*? there are now in Hell many *young men* who had purpoſed to repent in their *old age*: but Death cut them off in their *impenitency* ere ever they could attain to the time they ſet for their repentance. The longer a man runs in a *diſeaſe*, the *harder* it is to be cured: for cuſtome of ſin, breeds *hardneſs* of heart: and the *impediments* which hinder thee from repenting now, will hinder thee more when thou art more aged.

A *Wiſe Man* being to go a far and foul journey, will not lay the heavieſt burden upon the *weakeſt horſe*. And with what *conſcience* canſt thou lay the great load of repentance, on thy feeble and *tired* old age? whereas now in thy chiefeſt ſtrength, thou

[a] Job 14.14
[b] Job 14.5.
[c] Pſal. 90. 12. Dan. 5.16. Stat ſua cuique dies Vir. d. 11. 9. & Joh. 13.2.
[d] Job 17. 13.
[e] Apoc. 6.8
[f] 2Cor. 5.10

Pſal. 95.7. Heb. 3. 7. Pœnitenti veniam ſpoſpondit, ſed vivendi in craſtinum non ſpoſpondit, Chryſ. Nemo tam divos habuit faventes, craſtinum ut poſſit ſibi polliceri, Senec. Heb. 3 13

thou canſt not lift it, but art ready to ſtagger under it. Is it Wiſdom for him that is to ſail a long and dangerous voyage, to lye playing and ſleeping, whileſt the wind ſerveth, and the *Sea* is calm, the Ship ſound, the *Pilot* well, the *Mariners* ſtrong; and then ſet forth when the winds are contrary, the weather tempeſtuous, the Sea raging, the Ship rotten, the Pilot ſick, and the Sailers languiſhing? Therefore, O *ſinful ſoul*, begin now thy converſion to God, whileſt, *Life*, *Health*, *Strength*, and *Youth* laſteth: before thoſe [a] *years* draw nigh, when as thou ſhalt ſay, I *have no pleaſure in them*. God ever required in his ſervice, the [b] *firſt born*, and the [c] *firſt fruits*; and thoſe to be offered unto him without delay. So juſt [b] *Abel* offered unto God his *firſtlings*, and *fatteſt Lambs*: and reaſon good, that the *beſt Lord* ſhould be *firſt* and *beſt* ſerved. All God ſervants ſhould therefore *remember to ſerve their Creator in the days of their youth*, and *early* in the morning, like *Abraham*, to ſacrifice unto God the *young Iſaacs* of their age. *Ye ſhall not ſee my face* (ſaith *Joſeph* to his Brethren) *except you bring your younger brother with you*. And how ſhalt thou look in the face of *Jeſus*, if thou giveſt thy *younger years* to the Devil, and bringeſt him nothing but thy blind, lame, and decrepit *old age*? *Offer it unto thy Prince*, ſaith *Malachy*. If he will not accept ſuch an one to ſerve him, how ſhall the *Prince* of *Princes* admit ſuch a one to be his ſervant?

[a] Eccleſ. 12. 7.
[b] Exod. 13. 2.
[c] Exod. 22. 19.
[d] Gen. 4. 4.
Eccleſ. 12. 12.
Gen. 22. 3.
Gen. 43. 5.
Mal. 1. 8.

If

If the *King* of *Babel* would have *young men (well favoured, and such as had ability in them) to stand in his Palace*, shal the *King* of *heaven* have none to stand in his *Courts* but the *blind and lame*; such as the *soul of David hated*? thinkest thou, when thou hast served *satan* with thy *prime years*, to *satisfie God* with thy *dotage*? Take heed lest *God* turn thee over to thy *old Master* again: that as thou hast all the days of thy life done *his work*: so he may in the end pay thee thy *wages*. Is that a fit time, to *undertake* by the *serious exercises* of *repentance* (which is the *work of works*) to turn thy *sinful soul* to God; when thou art not able with all thy strength to turn thy *weary bones* on thy soft bed, If thou find'st it so hard a matter *now*, thou shalt find it far harder *then*. For thy sin will wax stronger, thy strength will grow weaker, thy Conscience will clog thee, pain will distract thee, the fear of *death* will amaze thee, and the *visitation* of friends will so disturb thee, that if thou be not *furnished aforehand* with store of *faith*, *patience*, and *consolation*, thou shalt not be able either to meditate thy self, or to hear the *word of comfort* from others, not to *pray alone*, nor to joyn with others who *pray* for thee. It may be thou shalt be taken with a *dumb palsie*, or such a dead *senselesness*, that *thou shalt neither remember God*, nor think upon thine own estate: and dost thou not well deserve, that *God* should forget to save thee in thy death, who art so unmindful now to serve him in thy life? The fear

Dan. 1 4.
1 Sam. 3. 8

of death will drive many at that time to cry, *Lord, Lord*; but Christ protesteth, that *he will not then know them for his.* Yea, many shall then (like *Esau*) *with tears seek to repent; and yet find no place of repentance.* For man hath not *free-will* to repent when he *will*, but when *God will* give him grace. And if mercy shewed her self so inexorable, that she would nōt open her gates to so tender suters as *Virgins*, to so earnest suters as *knockers*, because they knocked *too late*: How thinkest thou that he will ever suffer thee to enter her gates, being so *impure a wretch*, that never thinkest to leave sin, till sin first leaveth thee, and didst never yet knock with thine *own fists* upon the *breasts* of a penitent heart? And justly doth her *Grace* deny to open the *gates of Heaven*, when thou knockest in thine *Adversity*; who in thy *Prosperity* wouldest not suffer Christ whilest he knocked, to enter in at the *Door* of thy heart. Trust not either late Repentance, or long life: not *late repentance*, because it is much to be feared, lest that the repentance, which the fear of *death* enforceth, *dyes* with a man *dying*. And the Hypocrite who deceived *others* in his life, may deceive himself in his death. God accepteth none but *Free-will offerings*, and the *repentance* which pleaseth him, must be voluntary, & not of constraint. Not *long life*; for *old age* will fall upon the neck of *youth*; and as nothing is more sure then *Death*, so nothing is more uncertain than the time

Mat. 7. 22.

Heb. 12. 17.

Mat. 25. 11.

Apoc. 3. 22.

Nascentes morimur finisq; ab origine pendet. Et pubescentes juncta senecta premit. *Mani.*

time of *dying*. Yea oftentimes when ripeneſs of ſin is haſtned by outragiouſneſs of ſinning; God ſuddenly cutteth off ſuch *vitious livers*, either with the *ſword*, *intemperateneſs*, *luxury*, *ſurfeit*, or ſome other *fearful* manner of *ſickneſs*. Mayſt thou not ſee, that it is the *evil ſpirit* that perſwades thee to defer thy repentance till old age; when *experience* tells thee, that not *one* of a *thouſand* that takes thy courſe doth ever attain unto it? Let *Gods Holy Spirit* move thee not to give thy ſelf any longer *to eat and drink with the drunken, leſt thy Maſter ſend death for thee in a day, when thou lookeſt not for him, and in an hour that thou art not aware of; and ſo ſuddenly cut thee off, and appoint thee thy portion with the Hypocrites, where ſhall be weeping and gnaſhing of teeth.* But if thou loveſt a *long life*, fear God, and long for life *everlaſting*. The longeſt life here, when it is come to the period, will appear to have been but as a [b] *tale that is told*, a [c] *vaniſhing vapour*, a *fleeting* [d] *ſhadow*, a *ſeeming* [e] *dream*: a *glorious flower*, growing, and [f] *flouriſhing in the* [g] *Morning, but in the Evening cut down and withered*, or like a [h] *Weavers ſhuttle*, which by *winding* here and there ſwiftly *unwindeth* it ſelf to an end. It is but a [i] *moment*, ſaith Saint *Paul*. O then the *madneſs of* Man! that for a *moment* of [k] *ſinful pleaſure*, will hazard the loſs of an [l] *Eternal weight of Glory*.

Nequities vitæ non ſinit eſſe ſenem.

Mat. 14. 9.

[a] Deut. 32. 16. Prov. 3. 2. Pſal. 34. 11, &c.
[b] Pſa. 50. 6
[c] Jam 4. 13
[d] Pſal: 109. 13.
[e] Pſa. 76. 5
[f] Pſa. 90. 5.
[g] 1 Pet. 1. 24.
[h] Pſa. 90. 6.
[i] Iſa. 36. 12
[k] 2 Cor. 4. 17.
[l] Heb. 11. 25. 2 Cor. 4. 17

These are the *ſeven* chief hinderers of Piety, which muſt be caſt out like *Mary*

Mat. 16.3. Luk.8.2. *Magdalens* ſeven *Devils*, before ever thou canſt become a *true Practicer of Piety*, or have any ſound hope to enjoy either *favour* from Chriſt by *grace*, or *fellowſhip* with him in glory.

The Concluſion.

TO conclude all; for as much as thou ſeeſt, that *without Chriſt* thou art but a *ſlave of ſin*, *Deaths vaſſal*, *and Worms meat*; whoſe thoughts are vain, whoſe deeds are vile, whoſe pleaſures have ſcarce beginnings, whoſe miſeries never know end; What wiſe man would incur theſe *helliſh torments*, though he might by living in ſin, purchaſe to himſelf for a time the *Empire* of *Auguſtus*, the riches of *Cræſus*, the *pleaſures* of *Solomon*, the *policy* of *Achitophel*, the *voluptuous fare*, and *fine Apparel* of *Dives*? For what ſhould it avail a man (as our Saviour ſaith) *to win the whole world for a time, and then to loſe his ſoul in Hell for ever.*

And ſeeing that likewiſe thou ſeeſt how *great* is thy *happineſs* in Chriſt; and how *vain* are thy *hindrances* that debar thee from the ſame; *beware* (as the Apoſtle exhorteth) *of the deceitfulneſs of ſin*: For that ſin, which ſeems now to be ſo pleaſing to thy *corrupt nature*, will one day prove the bitterest enemy to thy *diſtreſſed ſoul*: and in the mean while *harden* (unawares) thine impenitent *heart*.

Heb.3 13.

Sin

Sin (as a *Serpent*) seems beautiful to the eye, but take heed of the sting behind: whose *venemous* effects if thou knewest, thou wouldst as carefully flie from sin, as from a *Serpent*: For,

1. *Sin* never did any man *good*, and the more sin a man hath committed, the more odious he hath made himself to God, the more hateful to all good men.

2. *Sin* brought upon thee all the *evil*, *crosses*, *losses*, *disgraces*, and *sicknesses*, that ever befel thee: *Fools* (saith *David*) *by reason of their transgressions, and because of their iniquities are afflicted.* Psal. 107. 17. *Jeremy* in lamenting manner asketh the question, *Wherefore is the living man sorrowful?* Lam. 3. 39. The *holy Ghost* answereth him; *man suffereth for his sin.* Hereupon the Prophet takes up that *doleful out-cry* against *sin*, as the cause of all their miseries, *Wo now unto us that ever we have sinned.* Lam. 5 10.

3. If thou doest not speedily repent thee of thy *sins*, they will bring upon thee yet far greater *plagues*, *losses*, *crosses*, *shame* and *judgements*, than ever hitherto befel thee. Read *Levit.* 29, 18, &c. *Deut.* 28. 15, &c.

4. And lastly, If thou wilt not *cast off thy sin*, God (when *the measure of thine iniquity is full*) will *cast thee off* for thy sin, for as he is *just*, so he hath power to *kill and cast into Hell all hardned and impenitent sinners.* Gen. 15. If therefore thou wilt avoid the *cursed effects* of sin in this life, and the *eternal wrath* due thereto in the world to come,

and be assured that thou art not *one of those* who are given over to a *reprobate sence*; *Let then* (O sinner) *my counsel be acceptable to thee*; *break off thy sins by righteousness, and thy iniquities by shewing mercy towards the poor: Olet there* (at length) *be an healing of thine error.* Dan. 4. 27. *Nathan* used but one parable, and *David* was converted; *Jonas* preached but once to *Ninive*, and the whole City *repented*: Christ looked but *once on Peter, and he went out, and wept bitterly.* And now, that thou art *oft*, and so lovingly intreated, not by a *Prophet*, but by *Christ the Lord of Prophets*, yea, that God himself by his *Embassadors* doth *pray thee to be reconciled unto him*, leave off thine adultery with *David*, repent of thy sins like a true *Ninivite*, and whilest *Christ* looketh in mercy upon thee, leave thy *wicked corruption*, and weep bitterly for thine offences. 2 Sam. 12. 13. Joh. 3. 5. &c. Luk. 22. 26 2 Cor. 5. 20. Content not thy self with that *formal Religion*, which *unregenerated* men have framed to themselves instead of *sincere devotion*: for in the *multitude* of *opinions* most men have almost lost the *practice of true Religion.* Think not that thou art a Christian good enough, because thou doest as the most, and art not so bad as the worst. No man is so wicked, that he is addicted to all kind of *vices* (for there is an Antipathy 'twixt some vices; but) remember that Christ saith, *Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the Kingdom of Heaven.* Mar. 5. 20. Consider with

with thy self, how far thou comest short of the Pharisees in *Fasting, Praying, frequenting the Church*, and *in giving of Alms*. Think with thy self how many Pagans, who never knew *Baptism*, yet in *moral vertues* and *honesty of life*, do go far beyond thee. Where is then the life of Christ thy Master? and how far art thou from being a true Christian? if thou doest willingly yield to live in any one *gross sin*, thou canst not have a *regenerated* soul, though thou reformest thy self like *Herod*, from many other *vices*. A true Christian must have respect to walk in the truth of his heart, in all the Commandments of God alike, for (saith S. *James*) *He that shall offend in one point of the law* (wilfully) *is guilty of all*. And *Peter* bids us *lay aside* (not some, but) *all malice, guile*, and *hypocrisie*, &c. *One* sin is enough to damn a mans soul without *Repentance*: dream not to go to Heaven, by any *nearer*, or *easier* way than *Christ* hath trained unto us in his word. The way to *heaven* is not *easie*, or *common*, *but strait and narrow: yea so narrow*, that Christ protesteth that a *rich man shall hardly enter into the Kingdom of Heaven*, and that those who *enter*, are but *few*: and that those *few* cannot get in, but by *striving*; and that some of those who *strive* to enter in shall not be able. This all Gods Saints (whilst they here lived) knew well: when with so often *fastings*, so earnest *prayers*, so frequent hearing the *word*, and receiving the *Sacraments*, and with such

Mar. 6. 20.

Jam. 2. 10.

1 Pet. 2. 1.

Mat. 7. 14.
Mar. 19. 23
Mat. 7. 14.
& 12. 14.
Luk. 13. 24

such abundance of tears, they devoutly begged at the hands of *God* for *Christs* sake to be received into his Kingdom.

If thou wilt not believe this truth, I assure thee that the *devil* which perswades thee now, that it is easie to attain *heaven*, will tell thee *hereafter*, that it is the hardest business in the world. If therefore thou art desirous to purchase *sound assurance* of salvation to thy soul, and to go the right and safe way to Heaven, get forthwith (like a *Wise Virgin*) the *Oyl of Piety* in the *Lamp* of thy *Conversation*; that thou mayest be in a continual *readiness to meet the Bridegroom*, whether he cometh by Death, or by Judgement; Which that thou mayest the better do, let this be thy *daily practise*.

Mat. 25. 1.

How a private man must begin the morning with Piety.

AS soon as ever thou wakest in the *morning*, keep the *door* of thy heart fast shut, that no *earthly thought* may enter, before that God be come in first; and let him (before all others) have the [a] first *place* therein. So all evil thoughts, either will not dare to come in, or shall the easier be *kept out*; and the heart will more savour of *Piety* and *Godliness* all the day after. But if thy heart be not (at thy first waking) filled with some meditations of God, and his Word; and dressed like the *Lamp* in the Tabernacle *every morning* and evening,

[a] Primitiæ oris & cordis Deo offerendæ Amb. in Psal. 119.

Exod. 27. 20, 21.

evening, with the *Oyl-Olive of Gods word*; and perfumed with the ſweet *incenſe* of *prayer*: Satan will attempt to fill it with worldly cares or fleſhly deſires, ſo that it will grow unfit for the *ſervice of God* all the day after, ſending forth nothing but the ſtench of corrupt and lying words, and of raſh and *blaſphemous* Oaths. Exod. 30. 6, 7. Pſal. 14. 1, 2.

Begin therefore every days work, with *Gods Word and Prayer*; and offer up unto God upon the *Altar* of a *contrite heart*, the *groans* of thy *Spirit*, and the *calves of thy lips* as thy morning ſacrifice, and the firſt *fruits* of the day: and as ſoon as thou awakeſt, ſay unto him thus; Pſal. 51. 7. Rom. 8. 22 Hoſ. 13. 2.

A ſhort Soliloquy, when one firſt wakes in the morning.

MY ſoul waiteth upon thee, O Lord, more than the Morning watch watcheth for the morning. O God, therefore be merciful unto me, and bleſs me, and cauſe thy face to ſhine upon me: fill me with thy mercy this Morning, ſo ſhall I rejoyce and be glad all my days. Pſa. 130. 6 Pſal. 67. 1.

Meditations for the Morning.

Then meditate, Pſal. 132. 16.

1. HOw Almighty God can (in the *Reſurrection*) as eaſily *raiſe up* thy body out of the *grave*, from the *ſleep of death*; as he hath this *morning* wakened thee in thy *bed*, out of the *ſleep of nature*. At the dawning of which *Reſurrection* day 2 Theſ. 1. 10. Jude v. 14 Phil. 3. 20. Mat. 13. 43 and 19. 2.

Luk.6.31.

day, Christ *shall come to be glorified in his Saints*: and every one of the bodies of the thousands of his *Saints* (being fashioned like unto his glorious body) shall *shine as bright as the Sun*. All the *Angels* shining likewise in their glory, the body of Christ surpassing them all in splendor and glory; and the *God-head* excelling it. If the rising of one Sun make the morning sky so *glorious*, what a bright shining and glorious Morning will that be, when so many thousand thousands of bodies far brighter than the Sun shall appear and accompany *Christ* as his glorious train, comming to keep his general *Sessions* of *righteousness*, and to judge the wicked Angels and all ungodly men? and let not any transitory profit, pleasure, or vain glory of this day, cause thee to lose thy part and portion of the eternal bliss and glory of that day which is properly termed the *Resurrection of the just*. Beasts have bodily eyes, to see the ordinary light of the day: but endeavour thou with the *eye of faith*, to foresee the *glorious* light of that *day*.

Act.27.32
1 Cor.6.3.
Jud.v. 15.

Luke 14. 14.

1 Pet. 5.8.
Joh.1.7.
Job 1. 10.
Ps.121.1. & 19. 11. & 34. 7.
Gen. 31. 1, 2.
2 Reg 6. 16.
Luke 22. 61, 62.

2. That thou knowest not how near the evil spirit (which *night and day like a roaring Lion, walketh about seeking to devour thee*) was unto thee whilest thou slept, and was not able to help thy self; and that thou knowest not what *mischief* he would have done to thee, had not *God hedged* thee and thine, with his ever-waking *providence*, and guarded thee with his holy and blessed *Angels*.

3. If

3. If thou heareſt the *Cock* crow, remember *Peter* to *imitate* him; and call to mind that *Cock-crowing* ſound of the laſt trumpet, which ſhall waken thee from the dead. And conſider in what caſe thou wert, if it ſounded now: and become ſuch, as thou wouldeſt wiſh to be then, leſt at that day thou wilt wiſh that thou hadſt never ſeen this; yea, curſe the day of thy natural birth, for want of being new-born by ſpiritual grace. [a] When the *Cock Crows*, the *Thief* deſpairs of his hope, and gives over his nights enterpriſe: So the *Devil* ceaſeth to tempt or attempt any further, when he hears the devout Soul wakening her ſelf with Morning prayer.

Jer. 2. 14. Job 3. 2. Titus 3. 15

[a] Gallo canente, ſuas Latro relinquit inſidias, &c. Am. Hexam. l. 5. c. 14.

4. Remember that Almighty God is about thy bed, and ſeeth thy down-lying and thy up-riſing: underſtandeth thy thoughts, and is acquainted with all thy ways. Remember likewiſe, that his *Holy Angels* who guarded and watched over thee all night, do alſo behold how thou *wakeſt* and *riſeſt*. Do all things therefore as in the awful preſence of God, and in the ſight of his holy *Angels*.

Pſal. 139. 2, 3. Gen. 31. 42. and 32, 1, 2. Pſal. 91. 5, 11. Act. 12. 11

5. As thou art putting on thine *apparel*, remember, that they were firſt given as coverings of ſhame; being the filthy effect of ſin: and that they were made but of the *offals* & *excrements* of dead beaſts. Therefore, whether thou reſpect the *ſtuffe*, or the firſt *inſtitution*, thou haſt ſo little cauſe to be *proud* of them, that thou haſt great

great cause to be *humbled* at the sight and wearing of them, seeing the *richest apparel* are but fine covers of the *foulest* shame. Meditate rather, that as thine *apparel serves* to *cover* thy shame, and to fence thy body from cold: so thou shouldest be as careful to cover thy soul with that *wedding garment* which is the *righteousness* of Christ, and (because apprehended by our Faith) called the righteousness of the Saints: Lest whilest we are richly apparelled in the sight of man, we be not found to walk *naked*, (so that all our *filthiness* be seen) in the sight of God. But that with his *righteousness* (as with a *Robe*) we may cover our selves from *perpetual shame*, and shield our souls from that fiery cold that will procure eternal *weeping and gnashing of teeth*. And withal consider how blessed a people were our *Nation*, if every *silken suit* did cover a sanctified soul. And yet a man would think that on whom God bestowed most of these *outward blessings*, of them he should receive the greatest *inward thanks*. But if it prove otherwise, their reckoning will prove the heavier in the day of their *accounts*.

Mat. 22. 11
Rom. 3. 14
1 Cor. 1. 30.
Phil. 3 9.
Apoc. 19. 18.
Eph. 4. 24.
Apoc. 16. 15.
Mat. 22. 13
Luke 12. 48.

6. Consider how Gods mercy is renewed unto thee every morning, in giving thee (as it were) a new life: and in causing the Sun, after his unceasant race, to rise up again to give thee *light*. Let not then his *glorious* light burn in vain; but prevent rather (as oft as thou canst) the *Sun-rising*, to give *God thanks*; and *kneeling* down

Lam. 3. 25.
Psal. 19. 5.
Wisd. 15. 23.

down at thy bed-side salute him at the day-*spring* with some devout *Antelucanum*, or Morning *Soliloquy*, containing an humble confession of thy sins, the pardon of all thy faults, a thanksgiving for all his benefits, and a craving of his gracious protection to his *Church*, thy self, and all that do belong unto thee.

Brief directions how to read the holy Scriptures once every year over, with ease, profit, and reverence.

But for as much that as faith is *the soul*, so reading and meditating of the *Word of God*, are the *Parents of Prayer*: Therefore before thou prayest in the *Morning*, first read a Chapter in the *Word of God*: then meditate a while with thy self how many excellent things thou canst remember out of it:

As first, what good counsels or exhortations to good works, and to a holy life.

Secondly, what *threatnings* of *judgments* against such and such a sin: and what fearful examples of Gods punishment or vengeance upon such and such sinners.

Thirdly, what blessings God promiseth to *Patience*, *Charity*, *Mercy*, *Alms-deeds*, *Zeal* in his service, *Charity*, *Faith*, and trust in God, and such like Christian vertues.

Fourthly, What gracious deliverances God hath wrought: and what special blessings he hath bestowed upon them, who are his true and zealous servants.

Fifthly,

Fifthly, Apply these things to thine own heart, and read not these *Chapters*, as matters of *Historical* discourse: but as if they were so many *Letters* or *Epistles* sent down from God out of Heaven unto thee: for *whatsoever is written, is written for our learning*, Rom. 15.4.

Sixthly, Read them therefore with that reverence, as if *God* himself *stood* by, and *spake* these words unto thee, to excite thee to those *vertues*, to dissuade thee from those *vices*: assuring thy self, that if such *sin* (as thou readest there) be found in thee without repentance, the like *plagues* will fall upon thee: but if thou doest practice the like *piety and vertuous deeds*, the like *blessing shall come upon thee and thine*.

In a word, apply all that thou readest in holy Scripture, to one of these two heads chiefly, either to confirm thy *faith*, or to encrease thy *repentance*; for as *Sustine & Abstine, bear and forbear*, was the Epitome of a good Philosophers life, so *Crede & Resipisce, believe and repent*, is the whole sum of a true Christians profession. One Chapter thus read with *understanding*, and meditated with *application*, wil better feed and comfort thy soul, than *five* read and run over without marking their *scope* or *sense*, or making any use thereof to thine own self. If in this manner thou shalt read three Chapters every day: *one in the Morning, another at Noon*, and the *third at Night* (reading so many *Psalms* instead of a Chapter, as our *Church Liturgy* appoints for Morning

Epictet. dict.

Morning or Evening Prayer) thou shalt read over all the *Canonical* [a] Scripture in a *year*, except six Chapters, which thou mayest add to the *task* of the last day of the year. The reading of the *Bible* in order will help thee the better to understand both the *History* and *scope* of the holy *Scripture*. And as for the [b] *Apocrypha*, being but penned by *Mans Spirit*, thou mayest read them at thy pleasure; but believe them so far as they agree with the *Canonical* Scripture, which is indited by the *Holy Ghost*.

But it may be thou wilt say, that thy business wil not permit thee so much time as to *read every morning a Chapter, &c. O Man*, remember that thy life is but short, and that *all this business* is but for the use of this short life: *but salvation or damnation is everlasting*! Rise up therefore every morning by so *much time* the earlier: defraud thy *foggy flesh* of so much *sleep*, but *rob* not thy *soul* of her *food*, nor *God* of his service: and serve the *Almighty* duly whilst thou hast *time* and *health*.

Having thus read thy *Chapter*, as thou art about to pray, remember, that *God* is a *God of* [c] *holiness*, whereof he warneth us by repeating so often, [d] *Be ye holy, for I am holy*. And when he *devoured* with a sudden

a In the Canonical books of the Old Testament there are 931. Chapters, but distributing the 150 Psal. into 60 parts, thou shalt find but 241 which being added to 200. (the number of Chapters in the New Testament) wil amount to 301. dividing which by 3. unto 315. (the number of the days of the year) there wil remain but 6. which thou mayest dispose of as is prescribed.

b Hos viginti duos li-

bros lege; cum Apocryphis vero nihil habeas negotii has tantum studiose meditare Scripturas, quas in ecclesia confidenter legimus. Multo prudentiores & Religiosiores fuerunt Apostoli & primi Episcopi veritatis, qui nobis eas tradiderunt. Tu igitur cum ex filius Ecclesiæ non transgredieris illius terminos. At veteris Testamenti (ut dictum est) viginti duos meditare libros. Cyrillus, Hierosolymitan. Catechis. 4. c Exod. 26. 38. d Levit. 11. 45. & 19. 2. & 20. 7.

sire-

1 Pet. 2. 5. Lev. 10. 2. fire, *Nadab* and *Abihu*, for offering unto him *incense with strange fire*, (like those *now a days*, who offer prayers from hearts fraught with the fire of *lust* and *malice*:) the Lord will give no other reason of his *Judgments* but this, *I will be sanctified in them that come near me*. As if he should have said, If I cannot be sanctified *by them*, who are my servants, in serving me with that *holiness* that they should, I will be sanctified *on them*, by confounding them with my just Judgments, which their lewdness doth deserve. God therefore cannot abide any wilful *uncleanness*, or filthiness in them, who serve him: insomuch that he commanded the *Israelites*, that when they were in *Camp* against their enemies, they should dig a *hole* with a *paddle*, and cover their *excrements*: his reason is, *For the Lord thy God walketh in the middest of thy Camp, to deliver thee, and give thee thine enemies before thee: therefore thy Host shall be holy, that he see no filthy thing in thee, and turn away from thee.*

Verse 3. Deut. 23. 13, 14.

If he will have men to be so holy in time of *War* in the *field*: how much more holiness expecteth he at our hands, in time of *peace* in our houses? therefore saith *Zophar* in *Iob*: *If thou prepare thine heart, & stretch out thine hand towards God to pray: if iniquity be in thine hand, put it far away, and let no wickednes dwel in thy tabernacle.* for as *Esay* saith; *if there be any uncleanness in our hands*, that is, *any sin whereof we have not repented*, though

Job 11. 13, 14. Isa 1. 15.

though we ſtretch out our hands unto him, & make many prayers, the Lord will hide his eyes from us, and will not hear our prayers. Therefore before thou prayeſt, let God ſee that thy heart is *ſorrowful* for thy *ſins*: and that thy mind is *reſolved* (through the aſſiſtance of his *grace*) to amend thy faults. And then having *waſhed* thy ſelf, and *adorned* thy body with apparel which beſeemeth thy *calling*, and the *Image* of *God* which thou beareſt; *ſhut* thy chamber-door, and kneel down at thy bed ſide, or ſome other convenient place, and in reverent manner lifting up thy *heart*, together with thy *hands* and *eyes*, as in the preſence of God, who ſeeth the *inward intention of thy ſoul*, offer up unto God, from the Altar of a contrite heart, thy prayer as a morning ſacrifice, through the mediation of Chriſt, in theſe, or the like words.

A Prayer for the Morning.

O Moſt mighty and glorious *God*, full of incomprehenſible Power, and Majeſty, whoſe glory the very *Heaven* of *Heavens* is not able to contain; look down from Heaven, upon me thine unworthy ſervant who here proſtrate my ſelf at the Foot-ſtool of thy *Throne of Grace*. But look upon me, O Father, through the *merits and mediation of Jeſus Chriſt, thy beloved Son, in whom only thou art well pleaſed*. For, of my ſelf I am not worthy to ſtand in thy preſence, or to ſpeak with mine unclean *lips*,

1 Kings 8. 27. Pſal. 132. 8. Heb. 4 16. Dan. 9. 18. Mat. 3. 17.

Isa. 6. 5. *lips* to so holy a God as thou art. For thou knowest that in *sin I was conceived* and born, and that I have lived ever since in
Psal 51. 5. iniquity: so that I have broken all thy holy
Gen. 6. 5. *Commandments*, by sinful *motions*, unclean
Mat. 15. 19 *thoughts*, evil *words*, and wicked *works*: *o-*
Mat. 12. 34 *mitting* many of those duties of Piety
Dan. 9. 10. which thou requirest for thy service, and
Dan. 9. 11. *committing* many of those vices which
Lev. 16. 14 &c. thou (under the penalty of thy displeasure) hast forbidden.

[Here thou may'st confess unto God thy secret sins, which do most burthen thy conscience: with the circumstances of the time, place, person, and manner how it was committed, saying, *But more especially, O Lord, I do here with grief of heart confess unto thee*, &c.]

Deut. 7. 26. And for these my sins, O Lord, I stand
Dan. 9. 11. here *guilty* of thy *curse*, with all the *miseries*
Gal. 5. 10. of this life, and everlasting torments *in hell*
Esd. 9. 13. *fire*, when this wretched life is ended, if
Lam. 3. 22. thou shouldest deal with me according to my deserts; Yea, Lord, I confess that it is *thy goodness which endureth for ever, and*
Psal. 130. 7. *thy compassion which never fails*, that is the
Psal. 5. 7. cause that I have not been long ago *con-*
Psal. 13. 5. *sumed. But with thee, O Lord, there is mercy and plenteous redemption.* In the *multitude*
Psal. 14. therefore *of thy mercy, and confidence in Christs merits*, I intreat thy *divine Majesty*, that thou wouldest not *enter into judgment with thy servant, neither be extream to mark what I have hitherto done amiss*: for if thou dost, *then no flesh can be justified in thy sight*

nor

not any living ſtand in thy preſence. But be thou merciful unto me, and *waſh away all the uncleanneſs of* my ſin with the merits of that *precious blood* which *Jeſus Chriſt* hath ſhed for me. And ſeeing that he hath born the *burden* of that curſe, which was due for my tranſgreſſions, *O Lord*, deliver me from my *ſins*, and from all thoſe *judgments* which hang over my head, as due unto me for them: and ſeparate them as far from thy *preſence as the eaſt is from the weſt*: bury them in the *burial of Chriſt*, that they may never have power to riſe up againſt me, to ſhame me in this *life*, or *condemn* me in the world which is to come. And I beſeech thee, *O Lord*, not only to waſh away my *ſins* with the *blood* of thine immaculate *Lamb*, but alſo to purge my *heart* by thy holy *ſpirit*, from the droſs of my natural corruptions: that I may feel thy *Spirit* more and more *killing my ſin*, in the *power* and *practice* thereof: ſo that I may with more freedom of mind and liberty of *will*, ſerve thee the *everlaſting God in righteouſneſs and holineſs* this day. And give me grace, that by the direction and aſſiſtance of the ſame thy holy *Spirit*, I may perſevere to be thy faithful & *unfeigned ſervant* unto my lives end: that when this mortal life is ended, I may be made partaker of *immortality*, and everlaſting happineſs in thy *heavenly kingdom*. In the mean time, *O Lord*, whilſt it is thy bleſſed will and pleaſure that I may continue to ſpend and end that ſmall *number* and remnant of days, which thou haſt

Ezek. 26. 25.
1 Joh. 1. 9.
Gal. 3. 13.
Pſal. 103. 12.
Col. 2. 12, 13.
Epheſ. 2. 5, 6.
Joh. 1. 29.
Pſal. 51. 7, 10.
Gal. 4. 24, 25.
Luk. 1. 74, 75.
Mat. 24. 13.

Psa. 90. 12.

hast appointed me for to live in this vale of misery, *teach me so to number my days, that I may apply my heart unto wisdom*: and as thou doest add days unto my life; so, good Lord I beseech thee, add repentance and amendment to my days, that as I grow in years, so I may encrease in *grace*, and *favour* with thee, and all the people. And to this end, give unto me a supply of all those graces, which thou knowest to be *wanting* in me, and *necessary* for me, with an encrease of all those good gifts, wherewith thou hast already endowed me: that so I may be the better inabled to lead such a godly life and honest conversation, as that thy name may thereby be glorified, others may take good example by me, and my *Soul* may more chearfully feed on the *peace* of a good *conscience*, and be more repleniſhed with the joy of the *Holy Ghost*. And here, O Lord, according to my bounden duty, I give thee most humble and hearty thanks, for all those blessings which of thy goodness thou hast bestowed upon me. And namely, for that thou hast of thy free love, according to thine eternal purpose *elected me before the foundation of the world* was laid, unto *salvation* in *Jesus Christ*: for that thou hast created me in thine *own Image*, and hast begun to restore that in me which was lost in our first Parents: for that thou hast effectually called me by the working of thy *Spirit*, in the *preaching* of the *Gospel*, and the receiving of thy *Sacraments*, to

Rom. 14. 17. Eph. 1. 1. Mat. 25. 34 Gen. 9. 6. Eph. 4. 24. Col. 3. 10. Rom. 8. 18 Mat. 22. 3. Rom. 1. 6. Rom. 16. 25, 26. 1 Pet. 2. 8, 9. Apo. 5. 9.

the

the knowledge of thy saving grace, and obedience of thy blessed will: for that thou hast bought and *Redeemed* me with the blood of thine *only begotten Son*, from the torments of *Hell*, and thrall of Satan; for that thou hast by *faith* in *Christ*, *freely justified me*, who am *by nature the Child of wrath*: for that thou hast in good measure *sanctified* me by thy holy spirit, and given me so large a time to repent, together with the means of repentance. I thank thee likewise, *good Lord*, for my *life*, *health*, *wealth*, *food*, *raiment*, *peace*, *prosperity*, and *plenty*, and for that thou hast preserved me *this night* from all perils and dangers of *body* and *soul*, and hast brought me safe to the beginning of this day. And as thou hast now wakened my *body* from *sleep*, so I beseech thee waken my *soul from sin*, and carnal security; and as thou hast caused the light of the *day to shine* in my bodily *eyes*: so, good Lord, cause the light of thy *word*, and holy spirit, to *illuminate my heart*: and give me grace, as one of the *Children of Light*, to walk in all holy obedience before thy face this day: and that I may *endeavour to keep faith and a clear conscience towards thee, and towards all Men*, in all my thoughts, words, and dealings. And so, good Lord, bless all my *studies* and *actions* which I shall take in hand this day; as that they may tend to thy *glory*, the good of others, and the *comfort* of mine own soul and conscience in that day, when I shall make my final

Rom. 5. 28
Gal. 2. 16.
Eph. 1. 3.
1 Cor. 6. 11.
1 Pet. 1. 2.
2 Pet. 3 9.

Eph. 5. 13.

Luk. 16. 8.
Phil. 6. 15.
Acts 24. 16.

2 Cor. 5. 10. *accounts* unto thee for them. O my God, keep thy servant that I do no *evil* unto any man this day: and let it be thy blessed will, not to suffer the *Devil*, nor his *wicked angels*, nor any of his *evil members*, or my *malicious enemies*, to have any *power* to do me any hurt or violence. But let the *eye* of thy holy providence watch over me *for good, and not for evil*: and command thy *holy Angels to pitch their tents round about me*, for my defence and safety in my going out and coming in, as thou hast *promised* they should do about them that fear thy Name; For, *into thy hands, O Father, I do here commend my soul*, and *body, my actions*, and all that ever I have to be guided, defended and protected by thee: being assured, that whatsoever thou takest into thy custody cannot perish, nor suffer any hurt or harm. And if I at any time this day, shall through *frailty forget thee*; yet Lord, I beseech thee, do thou *in mercy remember me*. And I pray not unto thee, *O Father*, for my self alone, but I beseech thee also be merciful unto thy whole *Church*, and chosen people, wheresoever they *live* upon the face of the *earth*. Defend them from the rage and tyranny of the *Devil*, the *World* and *Antichrist*; give thy Gospel a free and joyful passage through the world, for the *conversion* of those who belong to thine *election* and *Kingdom*.

Zech. 3. 2.

Psalm 34. 79.

Psal. 91. 11

Psal. 31. 5. Luke 23. 46.

Neh. 13. 31.

Psal. 58. 18, 19. Bless the *Churches* and *kingdoms* (wherein we live) with the continuance of Peace, Justice,

Justice, and true *Religion*. Defend the *Kings Majesty*, from all his enemies, and grant him a long life, in *health* and all happiness to reign over us. Bless our gracious Queen *Mary*, Prince *Charls*, the Lady *Mary* the Lady *Elizabeth*, & all her *princely issue*. Encrease in them all *heroical gifts, and spiritual graces*, which may make them fit for those places, for which thou hast ordained them; direct all the *Nobility, Bishops, Ministers and Magistrates* of this Church and Common-wealth, to govern the *Commons in true Religion, Justice, Obedience, and tranquility*. Be merciful unto all the *Brethren* which fear thee, and call upon thy *Name*; and comfort as many among them as are *sick*, and comfortless in *body*, or *mind*; especially, be favourable to all such as suffer any trouble or persecution for the *testimony* of the truth, and holy *Gospel*. And give them a gracious *deliverance* out of all their troubles, which way it shall seem best to thy wisdom; for the glory of thy name, the further enlarging of the *truth*, and the more ample encrease of their own comfort and consolation. Hasten thy coming, O blessed *Saviour*, and end these sinful days. And give me grace that, like a wise *Virgin*, I may be prepared with *Oyl* in my *Lamp*, to meet thee the sweet *Bridegroom* of my Soul at thy coming, whether it be by the day of *death* or of *Judgement*: and then, Lord Jesus, come when thou will, *even Lord Jesus come quickly*. These and all other

Isa. 36.8. Psa. 72.15 1 Tim. 2.2 Heb. 6.14.

1 Tim. 2.2

Jam. 5.15. Heb. 11. 36. 1 Cor. 10. 15. 2 Tim. 2.9 2 Cor. 1.6 &c.

graces which thou knoweſt needful and neceſſary for me, this day and evermore, I humble crave and beg at thy hands, O Father, giving thee thy glory, in that form of Prayer, which Chriſt himſelf hath taught me to ſay unto thee, *Our Father which art in Heaven, hallowed be thy name, &c.*

Meditations to ſtir us up to Morning Prayer.

IF when thou art about to pray, Satan ſhall ſuggeſt that thy prayers are too long, and that therefore it were better either to omit prayers, or elſe to cut them ſhorter: meditate that prayer is the *ſpiritual ſacrifice, wherewith God is well pleaſed:* and therefore it is ſo diſpleaſing to the Devil, and ſo irkſome to thy fleſh. Bend therefore thy *Affections* (will they, nill they) to ſo holy an exerciſe: aſſuring thy ſelf that it doth by ſo much the more pleaſe God, by how much the more it is unpleaſing to thy *fleſh.*

Heb. 13. 15, 16.

2. Forget not how the *Holy Ghoſt* puts it down as a ſpecial note of Reprobates: *they call not upon the Lord, they call not upon God.* And when *Eliphaz* ſuppoſed that *Iob* had *caſt off the fear of God,* and that *God had caſt Job out of his favour,* he charged him that he reſtrained *prayer before God*; making that a ſure note of the *one,* and a ſufficient *cauſe* of the other. On the other ſide, that God hath promiſed, that *whoſoever ſhall call on his name ſhall be ſaved.* It

Pſal. 14. 4. Pſal. 55. 4. Job 15. 4.

Rom. 16. 12.

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is certain, that he who maketh no conscience of the duty of *Prayer*, hath no grace of the holy *Spirit* in him. For the *Spirit* of *grace* and of *prayer* are one, and therefore *grace* and *prayer* go together. But he that can from a *penitent* heart (morning and evening) pray unto God, it is sure that he hath his measure of *grace* in this world, and he shall have his portion of *glory* in the life which is to come. Zach. 12. 10.

3. Remember, that as *loathing* of meat, and *painfulness* of speaking are two *Symptoms* of a sick body: so *irksomnes* of praying when thou talkest with *God*, and carlesness in hearing when God by his *word* speaks unto thee, are two *sure signs* of a sick soul.

4. Call to mind the zealous devotion of the Christians in the *Primitive Churches*, who spent many whole nights and vigils in *watching* and *praying* for the forgiveness of their sins; and that they might be found ready at the coming of Christ. And how that *David* was not content *to pray at Morning, at Evening, and at Noon:* but he would also *rise up at midnight to pray unto God.* And if Christ did chide his Disciples, because they would not watch with him one hour in *praying*, what chiding dost thou deserve who thinkest it too long to continue in prayer but one quarter of an hour? If thou hast spent divers hours in seeing a vain *Masque* or a *Play*; yea, whole days and nights in *Carding* and *Dicing* to please the *flesh*; be ashamed Psal. 55. 16, 17. Mat. 20. 40.

to think a prayer a quarter of an hour long, to be too long an exercise for the service of God.

5. Consider that if the *Papists* in their blind superstition, do in an *unknown* and therefore [a] *unedifying* Tongue (fit only for the children of [b] *mystical Babylon*) *mutter* over upon their [c] *Beedes*, every Morning and Evening, so many scores of *Ave-Maries*, *Pater-Nosters*, and Idolatrous Prayers: how shall they in their *superstitious devotion*, rise up in *judgment* against thee, professing thy self to be a true worshipper of Christ? If that thou thinkest those Prayers to be too long a task, being shorter for quantity than theirs, but far more profitable for quality, tending only to Gods glory, and thy good; and so compiled of Scripture-phrase, as that thou may'st speak to God, as well in his own holy *words*, as in thine own native *language*; Be ashamed, that Papists in their *superstitious* worshipping of *creatures* should shew themselves more devout than thou, in the *sincere* worshipping of the *true* [d] and only God. And indeed, a prayer in private devotion, should be one [e] continued speech, rather then many broken fragments.

6. Lastly, when such thoughts come into thy head, either to keep thee from *prayer*, or to *distract* thee in praying: remember that those are the *Fowls* which the *evil one* sends to devour the *good seed*, and the carkasses of thy spiritual sacrifice: but

a 1 Cor. 14. 13. &c. 10. 26, 27. Gen. 11. 7, 9.

b Apo. 17. 5.

c Superstition. Qui filo insertis numerant sua murmura baccis. Mart. Alph. Lib. 3.

d Joh. 17. 3.

e Vox continuata, non concisa & rudiator battalogia veritur. Perkins de unio ration. conci. c. 19.

Mat. 13. 19. Gen. 25. 11.

but endeavour, with *Abraham*, *to drive them away*. Yet notwithstanding, if thou perceivest at sometimes that thy spirits are *dull*, and thy mind not apt for *Prayer* and holy devotion, strive not too much for that time: but *humbling* thy self at the sense of thine infirmities and dulness, knowing that God accepteth the willing mind, (though it be oppressed with the *heaviness of the flesh*) endeavour the next time to recompence this dulness by *redoubling* thy zeal, and for the time present commend thy soul to God in this, or the like short Prayer.

Another short Morning Prayer.

O Most gracious GOD and merciful FATHER, I thine unworthy Servant, do here acknowledge that as I have been *born in sin*, so I have lived in *iniquity*, and broken every one of thy Commandments, in thought, word and deed, following the desires of mine own Will, and Lusts of my Flesh, not caring to be governed by thy holy Word and Spirit: and therefore I have justly deserved all *shame* and *misery* in this life, and everlasting *condemnation in Hell Fire*, if thou shouldest but deal with me according to thy *justice* and my desert. Wherefore, O heavenly Father, I beseech thee, for thy Son *Jesus Christ* his sake, and for the merits of that bitter death and bloody Passion, which I believe that he hath suffered for me, that thou wouldest par-

don and forgive me all my *sins*, and deliver me from the shame and vengeance, which is due to me for them. And send thy holy *Spirit* into my heart, which may assure me that thou art my *Father*, and that I am thy *child*, and that thou lovest me with an unchangeable love; and let the same thy *good Spirit* lead me in thy *truth*, & *crucifie* in me more and more all worldly and carnal *lusts*, that my sins may more and more die in me; and that I may serve thee in *unfeigned righteousness* and *holiness* this day, and all the days of my life; that when this mortal life is ended, I may (through thy mercy in *Christ*) be made a partaker of everlasting *glory* in thy heavenly Kingdom. And here *O Lord*, from the bottom of my heart, I thank thee for all thy blessings which thou hast bestowed upon my soul and body: for *electing* me in thy love, *redeeming* me by thy *Son*, *sanctifying* me by thy *Spirit*, and *preserving* me from my youth, until this present day and hour by thy most gracious *providence*.

I thank thee more especially, for that thou hast defended me this night from all perils & dangers, and hast brought me safe to the beginning of this day. And now (good Lord) I beseech thee keep me this day from all evil that may hurt me, and from falling into any gross sin that should offend thee. Set thy fear before mine eyes, and let thy Spirit so rule my heart, that all that I shall think, do, or speak this day, may

may tend to thy glory, the good of others, and the peace of mine own conscience; And to this end I commend my *self*, and all my ways and actions, together with all that do belong unto me, unto thy gracious *direction* and *protection*, *praying* thee to keep both them and me from all evil; and to give a blessing to all our *honest labours* and *endeavours*. Defend thy whole Church from the tyranny of the world, and of Antichrist; preserve our gracious King from all conspiracies and treasons: grant him a long and prosperous reign over us. Bless our gracious Queen *Mary*, Prince *Charls*, the Lady *Mary*, the Lady *Elizabeth*, and her Princely Issue, endue them with thy grace, and defend them from all evil. Bless all our Ministers and Magistrates, with those graces and gifts which thou knowest necessary for their places. Be favourable to all that fear thee, and tremble at thy Judgments: comfort all those that are sick and comfortless; *Lord*, keep me in a continual readiness by faith and repentance for my last end, that whether I live or die, I may be found thine own, to thine eternal *glory*, and mine everlasting *salvation*, through *Jesus Christ* my only Saviour; In whose blessed Name I beg these mercies at thy hands, and give unto thee thy praise and glory, in that prayer, which he hath sanctified with his own lips, saying, *Our Father*, &c.

Further Meditations to stir us up to Prayer in the Morning.

THink not any *business* of *haste* (though never so great) a sufficient excuse to omit *Prayer* in the Morning, but meditate,

1. That the *greater* thy business is, by so much the more need hast thou to pray for *Gods good speed* and *blessing* thereon, seeing it is certain that *nothing can prosper without his blessing.*

2. That many a man when he thought himself *surest*, hath been *soonest* crossed, so maist thou.

3. That many a man hath gone out of his door, and never come in again. Many a man who rose well and lively in the morning, hath been seen a dead man ere night. So may it befal thee: and if thou be so careful (before thou goest abroad) to drink, to fence thy body from ill *airs*, how much more careful shouldest thou be to pray to preserve thy soul from evil temptations?

Quem dies videt veniens superbum. Hunc dividit fugiens jacentem. Sen. nescit quid vesper serus vehat, Var.

4. That the time spent in Prayer, never hindreth, but *furthereth* and *prospereth* a mans journey and business.

5. That in going abroad into the *world*, thou goest into a *forrest* full of unknown dangers: where thou shalt meet many *bryars* to tear thy good *name*, many *snares* to trap thy *life*, and many *Hunters* to devour thy *soul*. It is a field of pleasant *grass*, but full of poisonous *serpents*. Adventure not therefore to go naked amongst

these

these *bryars*, till thou hast prayed *Christ* to cloath thee with his righteousness: not to pass through these *snares* and *ambushments*, till thou hast prayed for *Gods providence* to be thy guide; nor to walk *bare-foot* through this snake field, till having thy *feet shod with the preparation of the Gospel of peace*, thou hast prayed to have still the *brazen serpent* in the *eyes* of thy *faith*, that so if thou comest not home *holier*, thou maist be sure not to return worser, then when thou wentest out of door.

Therefore though thy haste be never so much, or thy business never so great, yet go not about it, nor out of thy doors, till thou hast at least used this or the like short Prayer.

A brief Prayer for the Morning.

O Merciful Father, for Jesus Christ his sake, I beseech thee, forgive me all my known and secret sins, which in thought, word, or deed, I have committed against thy Divine Majesty, and deliver me from all those judgements which are due unto me for them; and *sanctifie* my heart with thy *holy Spirit*, that I may henceforth lead a more godly and Religious life. And here (O Lord) I praise thy holy name, for that thou hast refreshed me this night with moderate sleep and rest; I beseech thee likewise defend me this day from all *perils* and *dangers* of body & soul. And to this end I commend my self and all my actions unto thy blessed

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protection and government; beseeching thee, that whether I live or die, I may live and die to thy glory, and the salvation of my poor soul, which thou hast bought with thy precious blood. Bless me therefore O Lord, in my *going* out, and *coming* in: And grant that whatsoever I shall *think, speak,* or *take in hand* this day, may tend to the glory of thy Name, the good of others, and the comfort of mine own conscience, when I shall come to make before thee my last accounts. Grant this, O Heavenly Father, for Jesus Christ thy Sons sake: In whose blessed Name I give thee thy *glory*, and beg at thy hands all other graces, which thou seest to be necessary for me this day and ever, in that Prayer which Christ himself hath taught me saying: *Our Father which art*, &c.

Meditations, directing a Christian how he may walk all the day with God, like Enoch.

HAving thus begun, keep *all the day after* as diligent a *watch* as thou canst, over all thy *thoughts*, *words*, and *actions*; which thou mayest easily do by craving the assistance of Gods *Holy Spirit*, and observing these few rules:

Rom. 8. 26
Phil. 2. 5.
Pro. 27. 2.

First, For thy Thoughts.

[a] BE careful to suppress every sin in the first motion. Dash [b] *Babylons* children, (whilest they are young) against the stones. Tread (betimes) the *Cockatrice* Egge

[a] Eph. 4. 27.
[b] Mat. 5. 29.

Egge, leſt it break out into a *Serpent*. Let ſin be to thy heart a ſtranger, not a home-dweller. Take heed of falling oft in the ſame ſin, leſt the *cuſtom of ſinning*[a] *take away the conſcience of ſin*, and then ſhalt thou wax ſo *impudently wicked*, that thou wilt neither *fear God*, nor *reverence men*.

[a] Qui conſcientiæ curam abjiciunt, nec homines reverentur nec Deum.

2. Suffer not thy mind to feed it ſelf upon any imagination which is either *unpoſſible* for thee to do, or *unprofitable*, if it be done; but rather think of the worlds *vanity*, to contemn it; of *death*, to expect it; of *judgment*, to avoid it; of *Hell*, to eſcape it; and of *Heaven*, to deſire it.

3. Deſire not to fulfil thy mind in all things; but learn to deny thy ſelf thoſe deſires (though never ſo pleaſing to thy nature) which being attained, will draw either *ſcandal* on thy *Religion*, or *hatred* to thy *Perſon*. Conſider in every thing the *end*, before thou attempt the *action*. Pro. 6.14. Zach.1.13.

4. Labour daily more and more to ſee thine own *miſery* through unbelief, *ſelf-love*, and *wilful breaches of Gods Law*; and the *neceſſity* of Gods mercy through the merits of *Chriſts Paſſion* to be ſuch, that if thou wert demanded, *What is the vileſt creature upon earth?* thy Conſcience may anſwer, *mine own ſelf, by reaſon of my great ſins*; and that if on the other ſide thou wert asked, *What thou eſteemeſt to be the moſt pretious thing in the world?* thy heart may anſwer, *One drop of Chriſts blood to waſh away my ſins*. And as thou tendereſt the ſalvation of thy ſoul, live not in

in any *wilful filthiness*. For true *faith* and the *purpose of sinning* can never stand together.

5. Approve thy self to be a true servant of Christ, not only in thy *general* calling, as in the frequent use of the *Word* and *Sacraments*, but also in thy *particular*, in making conscience to eschew every known sin, and to obey God in every one of his Commandments; like *Josiah* who *turned to God with all his heart according to the Law of Moses*; and *Zachary* and *Elizabeth*, *who walked in all the Commandments of God without reproof*. But if at any time through frailty thou slippest into any sin, lie not in it, but speedily rise out of it by unfeigned repentance; praying for pardon till thy conscience be satisfied, thy hatred of sin encreased, and thy purpose of amendment confirmed.

2 Kings 23 25. Luk. 1. 6.

6. Beware of affecting *popularity* by adulation; the end never proves good. And though attained by *due desert*, yet manage it wisely, lest it prove more dangerous than contempt. For States desire but to keep down whom they *contemn* for their unworthiness; but to cut off whom they envy for their greatness. He therefore is truly prudent who (considering the premises) neither [a] *affecteth*, nor *neglecteth* popularity. But in any wise take heed of harbouring a [b] *discontented mind*, for it may work thee more *woe* then thou art aware of. It is a *special mercy*, in the multitude of so *many blessings*, as thou doest enjoy, to

[a] *Socrates* in forum egressus, quammultis ego inquit non egeo.

[b] Non est ergo pauper qui caret, sed qui eget. Dimidium plus toto. *Hesiod.*

to have some *crosses*, God gives thee *many blessings*, lest through want (being his child) thou shouldest *despair*: And he sends thee some crosses, lest by too *much* prosperity (playing the fool) thou should'st presume. Many who have mounted to *great dignities*, would have contented themselves with *meaner*, had they known their *great dangers*; affect therefore competency rather then *eminency*. And in all thy *will* have ever an eye to Gods *will*, lest thy *self-action* turn to thy own *destruction*. Happy the man, who in his short life is least known to the World, so that he doth truly know God and himself: whatsoever *cross* therefore thou hast to *discontent* thee, remember that it is less then thy *sins* have *deserved*. Count therefore Christ thy chiefest *joy*; and sin thy greatest grief: esteem no want to the want of *Grace*, nor any loss, to the loss of *Gods favour*; and then the discontentment for *outward means* shall the less perplex thine *inward* mind. And as oft as Satan shall offer any motion of *discontentment* to the mind, remember Saint *Pauls* admonition, *We brought nothing into the world, and it is certain that we can carry nothing out. And having food and raiment, let us be therewith content: but they that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition*; Pray therefore with wise *Agur*, *O Lord give me neither poverty nor riches, feed me with food*

Feriunt summa fulmina montes. *Dor.* Tangunt magnos tristia fata deos. *Ovid.* Sequi notus, nimis omnibus, ignotus moritur sibi. *Sen.*

1 Tim. 6. 7 8, 9. Insaniæ damnandi sunt qui tam multa tam anxie congerant quum sit tam paucis opus. vives Pro. 30. 8, 9. Vivitur exiguo melius. *Claud.*

food convenient for me, lest I be too full and deny thee, and say, Who is the Lord? or lest I be poor and steal, and take the name of my God in vain.

1 Tim. 6. 8, 9. Gen. 28. 20.

7. Bestow no more thought upon *worldly things* then thou needs must, for the discharge of thy *peace*, and the maintenance of thy *estate*; but still let thy care be greater for [2] *heavenly* then *earthly* things: and be more grieved for a *dishonour* done to God, then for an *injury* offered to thy self; but if any private injury be offered unto thee, bear it as a Christian, with *patience*. Never was an innocent man wronged, but if he patiently bore his cross, he *overcame* in the end. But thy good name in the mean while is wounded; bear that also with *Patience*. For he that at the last day will give thy *body a resurrection*, will as sure in his good time, grant a resurrection to thy *good name*. If *impatiently* thou fretteſt and vexeſt at thy wrongs, the *hurt* which thou doſt *thy self*, is more then that which thine enemy can do unto thee. Neither canſt thou more *rejoyce* him, then to hear that it throughly vexeth thee. But if thou canſt ſhew patience on *earth*, *God* wil ſhew himſelf juſt from *Heaven*. Pray for him; for, if thou be a good man thy ſelf, thou canſt not but rejoyce if thou ſhouldſt ſee thy worſt *enemy* to become *a good man too*. But if he ſtill continueth in his *malice*, and *increaſeth* in his *miſchief*, give thou thy ſelf unto prayer, committing thy *ſelf*, and commending thy cauſe unto the *righ-*

[2] Col. 3. 1, 2. Phil. 3. 20. Joſ. 7. 9. Pſal. 131. 21. &c. Nobile vincendi genus eſt patientia. Vincit qui patitur. Si vis vincere diſce pati. Optima injuriæ ultio eſt oblivio, efficit enim ut animam levet, nec magis lædit quam ſi facta non eſſet.

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teous judge of heaven & earth, saying, with *Jeremy*; *Lord of Hosts, that judgest righteously, and tryest the reins and the heart: vengeance is thine, and unto thee have I opened my cause*; in the mean while wait (with *David*) *on the Lord, be of good courage, and he shall comfort thine heart.* Jer.11.29.

8. The more others *commend* thee for an excellent act, be thou the more humble in thine *own thoughts*. Affect not the vain praises of men; the blessed Virgin was troubled, when she was truly praised of an *Angel*. They shall be praised of *Angels in heaven*, who have eschewed the praises of men on earth; neither needest thou praise thy self; deal but uprightly, *others* will do that for thee. Be not thou *curious* to know other mens doings, but rather be careful that no man know any *ill dealing by thee*. Ne verbis quod scis ostentes, sed rebus te ostende scire. Psa.49.18.

9. Esteem no sin *little*, for the curse of God is due to the least, and the least would have damned thee, had not the Son of God *died* for thee. Bewail therefore the *misery* of thine own estate: and as occasion is ministred, [a] *mourn* for the *iniquity* of the time; Pray to God to *amend* it, and be not thou one of them that make it worse. [a] Ezr.9.4. Psal.89.9. Mar.3.5.

10. Lastly, Think often of the [b] *shortness* of thy life, and certainty of *death*, and wish rather *a good life*, than a long. For as one day of *Mans life* is to be preferred before the longest age of a *Stag* or *Raven*; so one day spent *religiously*, is to be higher valued, [b] Heu fugiunt fœno non remorante dies. Non quam diu, sed quam bene.

valued, then a mans [a] whole life that is consumed in profaneness.

Cast over therefore once every day the number of the days, by substracting those that are past (as being vanished like yesternights dream) contracting them that are to come (since the one half must be slept out, the rest made uncomfortable by the troubles of the world, thine own sickness, and the death of friends:) counting [a] only the present day thine; which spend as if thou wert to spend no more.

Secondly for thy words.

1. REmember that thou must answer for every [b] *idle word*; that in *multiloquy* the wisest man shall over-shoot himself. And therefore all tedious and idle talk, whereof seldom ariseth comfort, many times repentance: especially beware of rash answers, when the tongue out-runs the mind. The word was thine whilest thou keptst it in: it is [c] anothers as soon as it is out. O the shame, when a mans own tongue shall be produced a witness, to the confusion of his own face!

Let then thy words be few, but advised: fore-think whether that which thou art to speak be fit to be spoken: affirm no more than what thou knowest to be true; and be rather silent, than to speak to an ill, or to no purpose.

2. Let thy heart and tongue ever go together

a Fuit non vixit. Sen. Non refert quanta sit vitæ diuturnitas, sed qualis sit administratio. Vives. Tota vita dies unus, ne mirum sit homines non exsatiari iisdem toties redeuntibus. b Non potest præsentem diem recte vivere qui se non eum quasi ultimum victurum esse cogitat.
c Mark 12. 36. Prov. 17. 21. & 10. 17. Dixisse sæpe pœnituit, tacuisse vero nunquam.
d Nescit vox missa reverti. Quam periculosum illud lingua quo vadis. Noscit pœnitenda loqui qui præferenda prius suo tradidit ex animo. Cassiod. l. 10. Ep. 4.

gether in honesty and truth, have [a] dissembling and lying in *another*, detest it in thy self, or God will detest thee for it. for *he hateth a lyar and his Father the Devil alike.* And if once thou be discovered to make no *conscience* of lying, no man will believe thee when thou speakest a truth: but if thou lovest truth, more credit will be given to thy *word* than to a lyars Oath. Great is the possession which *Satan* hath in those, who are so accustomed to lying, that they will lye yea though they get nothing by it themselves, nor are not compelled unto it by others. Let not thine anger remain, when thou seest the cause removed: and ever distinguish 'twixt him that offendeth of infirmity (or against his will) and him who offendeth maliciously, and of set purpose; let the one have pity, the other justice.

a 1 Pet. 2.1. Psal. 3.2. Si mendacem te norint, nemo tibi credit, etiam si affirmes verissima, *Arist.* Odi tanquam amaturus. Prov. 6.3. *Acts* 3.17. 1 Tim. 1.13. Psa. 59.3.5. Psal. 102.7.

3. Keep thy speech as clean from all *obscenity*, as thou wouldst thy meat from poyson; and let thy talk be [b] *gracious*, that he that hears thee may grow better by thee; and be ever more earnest when thou [c] speakest of Religion, then when thou speakest of worldly matters.

b Eph. 4.29. Psal. 1.2. Pro. 31.26. Pii est alios reddere pios.

c Psal. 129. 31.

If thou perceivest that thou hast erred, *persevere* not in thine errour; rejoyce to find the truth, and magnifie it. Study therefore three things especially; to *understand well*, to *say well*, and to *do well*.

d Psal. 69.2. Si verum audis silentio protinus reverere, illique tanquam divinæ rei assurgito.

And when thou meetest with *Gods children*, be sure to make some holy advantage [d] by them; learn of them all the good that thou

thou canſt; and communicate with them all the good things that thou knoweſt. The more good thou teacheſt others, the more will God ſtill [a] miniſter unto thee. For as the *gifts of men*, by much uſing, do *periſh* and *decreaſe*: ſo the *Gifts of God*, by much uſing, do the more *grow and increaſe*; like the [b] *Widows* pitcher of oyl, which the more is poured to fill other veſſels, the more it was ſtill repleniſh'd in it ſelf.

a Mat. 4. 24, 25.

2 Kings 4. 2

4. Beware that you believe not all that is told you, and that you tell not [c] all that you hear, for if you do, you ſhall not long enjoy true Friends, nor ever want great troubles. Therefore in accuſations, be firſt aſſured of the truth, then cenſure. And as thou tendereſt the reputation of an *honeſt heart*, never let malice in hatred, make thee to reveal that which love in friendſhip, bound thee a long time to conceal. But for fear of ſuch after-claps, obſerve two things:

c Eccleſ. 3. 7 Luke 2. 19. Arcanum tibi creditum fidelius cuſtodi quam depoſitam pecuniam.

Firſt, Though thou haſt many acquaintance; yet make not any thy familiar friend but he that truly [d] fears God: ſuch a one thou never needeſt to fear. For though you ſhould in ſome particulars fall out, yet Chriſtian love, the main ground of your friendſhip, will never fall away, & the fear of God will never ſuffer him to do thee any villany. Secondly, do nothing in the ſight of a civil friend, for which thou canſt not be ſafe, unleſs it be concealed: nor any thing for which (if *juſt* cauſe be offered) thou needeſt fear him, if he prove thine

d Vera amicitia tantum-modo eſt inter bonos. Mali nec inter ſe amici ſunt, nec cum bonis. Civilem amicum ſic habeas, reputes poſſe inimicum fieri.

thine *unjuſt* enemy. If thou haſt done any thing amiſs, ask God forgiveneſs, and perſwade thy ſelf, rather than thy friend to keep thine own counſel. For be aſſured, that what friendſhip ſoever is grounded upon any other *cauſe* than true Religion, if ever that cauſe fail, the friendſhip falleth off: and the rather, becauſe that as God breeds among men, peace, truth, and amity, that we ſhould live to do one another good, ſo the Devil daily ſoweth falſhood, diſcord, and enmity, to cauſe (if he can) deareſt friends to devour one another.

Quod taceri vis, prius ipſe tace.
Bellum non eſt hominum ſed (quod verbum ſonat) belluarum, & cum vitiis non hominibus gerendum.
Eph. 5. 4.
Pſal. 15. 3.

5. Make not a jeſt of another mans infirmity: remember thine own, abhor the frothy wit of a filthy nature, whoſe brains having once conceived an old ſcoff, his mind travails (as a woman with child) till he be delivered of it. Yea, he had rather loſe his beſt friend, than his worſt jeſt. But if thou be diſpoſed to be merry, have a ſpecial care of three things.

Irridere pium nefas impium immane, hominem inhumanum.
Nemo videtur ſibi tam vilis, ut irrideri mereatur.
Phil. 4. 4.

Firſt, That thy mirth be not againſt *Religion*.

Secondly, That it be not againſt *Charity*.

Thirdly, That it be not againſt *Chaſtity*: and then be as merry as thou canſt, only in the Lord.

6. Rejoyce not at the fall of thine enemy, for thou knoweſt not what ſhall be the manner of thine own end. But be more [a] glad to ſee the *worſt mans amendments*,

[a] Valentinianus imp. Cum ſupplicio mortis aliquis afficiendus eſſet, iubebat malle ad vitam revocare. Crudelis animi eſt alienis malis guadere, & non miſereri communem naturam.

then

then his *punishment*. Hate no man, for fear lest *Christ* love him, who will not take it well that thou should'st hate *whom he loved*. *Christ loved* thee when thou wast his enemy; by the merits therefore of his *blood* he requesteth thee, for his sake, to love thy enemy. Deny him (being a Christian) if thou darest. He asketh but forgiveness for forgiveness. The forgiveness of an hundred *Pence*, for the forgiveness of *ten thousand Talents*. The sixty hundred thousand Crowns, for ten Crowns. Petty forgiveness of man, for infinite forgiveness of *Almighty God*. Though thou thinkest thine enemies unworthy to be forgiven, yet *Christ* is worthy to be obeyed.

Rom. 5.8, 10. Eph. 2.4.

Mat. 18. 24, 25.

7. When the glory of God, or good of thy neighbour doth require it, speak the truth, and fear not the face of man. The frown of a Prince may sometimes be the favour of God. Neither shall flattery still hold in credit, nor truth alway continue in disgrace.

Psal. 119. Nec mendacii utilitas est diuturna, nec veritatis damnum diu nocet.

8. Ever think him a true friend, who tells thee secretly and plainly of thy faults. He that seeth thee offend, & tells thee not of thy fault, either flatters thee for favour, or dares not displease thee for fear. Miserable is his case, who when he needs, hath none to admonish him. Reprehension, be it just, be it unjust; come it from the mouth of a friend, or of a foe: it never doth a wise man harm. For if it be true, thou hast a warning to an end; if it be false, thou hast a caveat what to avoid. So every way it

Reprehensio semper vel meliores vel cautiores nos reddit. Si reprehendi fers ægre, reprehendenda fecisse feceris.

Lev. 19. 22

it makes a wise man better or warier. But if thou canst not endure to be reprehended, do then nothing worthy of reprehension.

9. Speak not of God but with fear and reverence, and as in his sight and hearing. For seeing we are not worthy to use his holy name in our mouths, much less ought we to abuse it vainly in our talk. But ordinarily to use it in vain, rash, or false oaths, is an undoubted sign of a soul that never truly feared God. Pray therefore with *David*, when thou art to speak of any matter that may move passion: *Set a watch, O Lord, before my mouth, and keep the door of my lips.*

10. Lastly, In [a] *praising* be discreet; in [b] *saluting*, courteous; in [c] *admonishing*, friendly; in [d] *forgiving*, merciful; [e] *promising* faithful, and bountiful in [f] *recompensing* good service, making not the rewards of *vertue* the gifts of *favour*.

Qui facile in seriis jurat, injuriis jurabit; qui in jocis & in mendacio. Vives. Psal 141.3

[a] 1 Pet. 5.
[b] Rom. 12. Affabilitas & comitas sunt nullis impendii; amicitias tamen magnas conglutinent exhibita, dissolvunt prætermissa.
[d] 1 Thes. 3. 9. Lev. 19. 17
[e] Psa. 15. 4.
[f] Deut. 15. Psal. 119. 101. 1 Cor. 7. 5 1 Sam. 30. 1.

Thirdly for thy actions.

1. DO no evil though thou mightest; for God will not suffer the least sin (without bitter repentance) to escape unpunished. Leave not undone any good that thou canst. But do nothing without a calling, nor any thing in thy calling till thou hast first taken *counsel at Gods Word*, of the *lawfulness thereof*, and prayed for his blessings upon thy endeavour; and then do it in the name of God with cheerfulness of heart, committing the success unto

unto him, in whose power it is to bless with his grace, whatsoever business is intended to his glory.

1 Cor. 7.5. Imminet semper occasiones suas diabolus. Greg.

2. When thou art tempted to do any evil work, remember that Satan is where his business is. Let not the child of God be the instrument of so base a slave; hate the *work*, if thou abhorrest the *Author*. Ask thy *Conscience* these two questions; *Would I have another do this unto me? What shall I answer Christ in the day of my accounts, if contrary to my knowledge and conscience, I shall do this wickedness and sin against him?* And remember with *Joseph*, that though no man seeth, yet God seeth all. Fly therefore (with *Joseph*) from all sins, as well those that are secret in the sight of God, as those which are manifest in the eyes of men. For God, as he is just, without speedy repentance, will bring thy secret sins, as he did *Davids*, *to the open light, before all Israel, and before the Sun.* Be therefore as much afraid of secret sins, as open shame. And so avoid all in *general*, as that thou dost not allow thy self any one particular, or darling sin, which the corruption of thy nature could best agree withal: For the crafty Devil can hold a mans soul as *fast by one*, as by *many sins*: and faster by that one which doth please thee, than by all those which begin to be abominable unto thee. And as thou desirest to avoid a sin, so be careful to shun the [a] occasion.

Mar. 7.12. Luke 16. 2. 2 Cor. 5.10. Gen. 39 9, 11, &c.

2 Sam. 12. 12. Lev. 8. 17. & 11, 2. Prov. 5. 8. & 6. 27.

a Omnis peccandi occasio vitanda est, nam qui amat periculum, peribit in illo. Eccles. 3.

3. In effecting good actions which are within

within the compass of thy calling, distrust not Gods providence, though thou see the means, either wanting or weak. And if means do offer themselves, be sure that they be lawful: and having gotten lawful means, take heed that thou relie not more upon them, than upon God himself. Labour, in a lawful Calling, is Gods ordinary means, by which he blesseth his children with outward things. Pray therefore for *Gods blessing* upon his own means. In earthly business, bear an Heavenly mind: do thou thy best endeavour, and commit the whole success to the *fore-ordained wisdom* of Almighty God. Never think to thrive by those means which *God* hath accursed. That will not in the end prove gain, which is gotten with the loss of thy soul. In all therefore both *actions* and *means* endeavour with *Paul* to have *always a clean conscience towards God and towards men.*

Judg. 7.7.

Mat. 16. 26.

Act. 24. 16

Look to your selves, what Conscience ye have; For Conscience shall damn, and Conscience shall save.

Psal. 118. 6, 7.

4. Love all good things for Gods sake, but God for his own sake. Whilest thou holdest God thy friend, thou needest not fear who is thine enemy: for either God will make thine enemy to become thy friend, or will bridle him that he cannot hurt thee. No man is overthrown by his enemy, unless that first his sin have prevailed over him, and God hath left him to himself; he that would therefore be safe

Rom 8.14
Pro. 16.7
Gen. 32.3. &c.
Gen 31.7, 29, 42.
Exod. 31 25.
Numb. 14. 42 43, &c.

from the fear of his enemies, and live ſtill in the favour of his God; let him redeem the folly of the time paſt with ſerious repentance, look to the time preſent with religious diligence, and take heed of the time to come with careful providence.

Pſal. 11. 12, 13.

5. Give every man the honour due to his place, but honor a man more for his goodneſs, then for his greatneſs. And of whomſoever thou haſt received a benefit, unto him (as God ſhall inable thee) remember to be thankful. Acknowledge it lovingly unto men, and pray for him heartily unto God, and count every bleſſing received from God as a *pledge* of his eternal love, and a *ſpur* to a *godly life*.

Tu recte vives, ſi curas eſſe quod videris. Her. Ep. ad Quin.

6. Be not proud for any external worldly goods, nor for any internal ſpiritual *gifts*. *Not for external goods*, becauſe, that as they came *lately*, ſo they will *ſhortly* be gone again; their loſs therefore is the leſs to be grieved at. *Not for any internal gifts*, for as God gave them, ſo he will likewiſe take them away, if (forgetting the giver) thou ſhalt abuſe his gifts, to puff up thine heart with a pride of thine own worth, and contemn others, for whoſe good Almighty God beſtowed thoſe gifts upon thee. Haſt thou any one vertue that moves thee to be ſelf-conceited? thou haſt twenty vices that may better vilifie thee in thine own eyes.

Be the ſame in the ſight of God, who beholds thy *heart*, that thou *ſeemeſt* to be in the *eyes of men* that ſee thy face. Content not

not thy self with *an outward good name*, when thy conscience shall inwardly tell thee it is undeserved, & therefore none of thine. *A deserved good name* for any thing, but for godliness, lasts little, and is less worth. In all the Holy Scriptures I never read of any Hypocrites repentance; and no wonder, for whereas after *sin conversion* is left as a means to cure all other sinners; what means remains to *recover* him, who hath converted *conversion* it self unto sin? Wo therefore unto the soul that is not, and yet still seemeth religious.

Non juvat bonum nomen, reclamante conscientia.

7. Mark the fearful ends of nororious evil men, to abhor their wicked actions; mark the life of the godly, that thou mayest imitate it; and his blessed *end*, that it may comfort thee. *Obey* thy betters, *observe* the wise, *accompany* the honest, and *love* the religious. And seeing the corrupt nature of man is prone to *hypocrisie*, beware that thou use not the exercise of Religion, as matters of course and custom, without care and conscience, to grow more holy and devout thereby. Observe therefore how by the continual use of good means, thou feelest thy special corruptions weakned, and thy sanctification more and more encreased; and make no more shew of holiness outwardly to the world, than thou hast in the sight of God inwardly in thine heart.

Numb. 23. 10. Psal. 37. 35 36, 37. 1 Cor. 1. 28. Isa. 58. 56. Mat 25. 27 28. Psal. 51. 6.

Endeavour to rule those who live under thine authority, rather by love than by fear: for to rule by [a] love is easie and

[a] Ama & impera. Blanda via valet imperium. Anſ.

safe; but tyranny is ever accompanied with care and [a] terrour. Oppression will force the oppressed to take any advantage to shake off the yoke that they are not able to bear; neither will Gods Justice suffer the sway that is grounded on *tyranny*, long to continue. Remember that though by [b] humane ordinance they serve thee; yet by a more peculiar right they are [c] Gods Servants. Yea, now being *Christians, not as thy Servants, but above Servants, Brethren, beloved in the Lord.* Rule therefore over Christians (being a Christian) in love and mercy like Christ thy Master.

9 Remember that in all actions none makes a Magistrate more like God, whose Vice-gerent he is, than in doing justice *justly*. For the due execution whereof,

First, Have an open ear to the just complaints of unjust dealings.

Secondly, So lend one ear to the accuser as that thou keep the other for the accused: for he that decreeth for either part, before both be heard, the decree may be just, but himself is unjust.

Thirdly, In hearing both parts, incline not to the right hand for affection, or the left for hatred: as to believe arguments of perswasion for a friend, before arguments concluding for a foe.

Fourthly, Deny not Justice, which is *Regia mensura*, to the meanest Subject; but let the cause of the poor and needy come

Qui terret plus ille timet; sorsilla tyranno convenit. Claud. de instit. prin.

[a] 1 Pet. 2. 13 Levit. 25. 55 Phil. 1. 6. 2 Cor. 9. 6. ic Peticies uoties chlamydem induerit, apud se dicere consuevit, attende Peticies, quod gestaturus es imperium in liberos Atheniefes. Pla. in Apoph.

Quanto magis ut quoties authoritatem exerciturus es, apud teipsum dicere debebas, Memento homo, quod imperium geris in liberatos Christianos. Qui statuit aliquid, parte inaudita altera, aquum licet statuit, haud aquus fuit. Sen. in Med.

come in equal ballance with the rich and mighty. If thou perceiveſt on the one ſide in a cauſe, *the high hills of cunning advantage, powerful combination, and violent proſecution*: and on the other ſide, *the low valleys of poverty, ſimplicity*, and *deſolation*: prepare thy way (as God doth) to Judgement by [a] *raiſing vallies*, and *taking down hills*, equalling inequality: that ſo thou mayeſt lay the foundation of thy ſentence upon an even ground. In matters of right and wrong, 'twixt party and party, let thy conſcience be careful, rather *Jus* [b] *dicere*, to pronounce the Law that is made, *Secundum allegata & probata*, rather than *jus dare*, to make a Law of thine own, upon the authority of *ſic volo, ſic jubeo*, fearing that fearful malediction: *Curſed be he that removeth his neighbours Land-mark*. In tryals of life and death, let Judges, like *Elohim*, *in juſtice remember mercy*, and ſo caſt the ſevere eye of juſtice upon the *fact*, as that they look with the pitiful eye of Mercy upon the *Malefactor*, wreſting the favour of the *Law* to the *favour* of *life*, where *grace* promiſeth amendment; but if *juſtice* requireth that [c] *one* rather than *unity* muſt periſh, and that a rotten member muſt be [d] cut off, to ſave the whole body from putrifying; *fiat juſtitia*. But whileſt thou art pronouncing the ſentence of judgement on another, remember, that thine *own* judgement hangs over thy *head*. In all cauſes therefore judge aright, for thou ſhalt be ſure to find

Judicious Sir Fr. Bacons Eſſays of judicature.

[a] Luke 3. 4, 5. Iſa 40. 5.

[b] 2 Chron. 15, 10.

[c] Melius pereat unus quam ut pereat unitas.

[d] Enſe reſcindendum, ne pars ſincera trahatur.

a righteous judge, before whom thou must shortly appear to be judged thy self: at what time thou mayest leave to thy *friend* this for thine *Epitaph.*

Nuper eram judex, jam judicis ante tribunal
Subsistens paveo: judicor ipse modò.

Many (I know not upon what grounds) seem to be much grieved with the *laws* of the Land: but wiser men may answer them with the Apostle, *Nos scimus bonam esse legem, modò judex eâ legitimè utatur, We know that the Law is good, if a man use it lawfully.* And he shall be unto me a righteous judge, whose heart, neither corruption of bribes, fear of Foes, nor favour of friends can withdraw from the conscionable practice of these precepts. And to that rare and venerable Judge, I say with *Jehoshaphat: Be of good courage, and do justice, and the Lord will be with the good.*

1 Tim. 1. 8

2 Chron. 39. 11.

Prov. 24. 17.

10. Lastly, Make not an occupation of any recreation. The longest use of pleasure is but short; but the Pains of pleasure abused are eternal: like therefore lawful recreation, so far forth, as it makes thee fitter in body and mind, to do more chearfully the service of God, and the duties of thy calling. Thy work is great, thy time is but short: And *he who will recompence every man according to his works, standeth at the door.* Think how much work is behind, how slow thou hast wrought in the time which is past; and what a reckoning thou should'st make, if thy Master should call thee this day to thine *accounts.*

Phil. 5. 8. Vita brevis, opusque multum, operarii pigri, & urget Paterfamilias. Rabbi Apotheg. Apoc. 22. 12. Jam 3. 9.

Be

Be therefore careful henceforth to make the moſt advantage of thy ſhort time that remains, as a man would of an *old Leaſe*, that were near expiring, and when thou diſpoſeſt to *recreate* thy ſelf, remember how ſmall a time is allotted for thy life; and that therefore much of that is not to be conſumed in *idleneſs*, *ſports*, *plays* and *toyiſh vanities*, ſeeing the *whole* is but a *ſhort while*, though it be all ſpent in doing the beſt good thou canſt: for man was not created for *ſports*, *plays*, and *recreations*, but *zealouſly* to ſerve God in *Religion*, and *conſcionably* to ſerve his neighbour in his *vocation*; and by both to aſcertain himſelf of eternal Salvation. Eſteem therefore thy loſs of [a] *time*, one of the greateſt loſſes, redeem it carefully, to ſpend it wiſely, that when the time cometh, that thou mayſt be no longer a *Steward* on Earth, thy Maſter may welcom thee, with an *Euge bone ſerve*, and give thee a better in Heaven; where thou ſhalt joyfully enjoy thy Maſters joys for evermore.

[a] Nihil eſt illud tempus quam vita, quam unuſquiſq; tantum ſe amare profitetur; quum rei nullius magis ſit prodigus quam temporis. Eph. 5. 16. Luk. 16. 2. Mat. 25 24.

Meditations for the Evening.

At Evening when thou prepareſt thy ſelf to take thy reſt, meditate on theſe few points.

1. THat ſeeing thy days are numbred, there is one more of thy number ſpent, and thou art now the nearer to thy end by a day. Pſal. 90. 16. Joh. 14 5. Vive memor quam ſis brevis ævi. Hor.

2. Sit down a while before thou goeſt to bed, and conſider with thy

ſelf what memorable thing thou haſt ſeen, heard, or read that day more than thou ſaweſt, heardeſt, or kneweſt before; and make thy beſt uſe of them, but eſpecially call to mind what ſin thou haſt committed that day againſt God or man, and what good thou haſt omitted: and humble thy ſelf for both. If thou findeſt thou haſt done any goodneſs, acknowledge it to be Gods grace, and give him the glory, and count that day [a] loſt wherein thou haſt not done ſome good.

[a] Heu perdidi diem. Tit. Veſp. Apoph. Nullus ſine linea dies.

3. If by frailty or ſtrong tentation, thou ſhalt perceive that thou haſt committed any grievous ſin or fault; preſume not to ſleep, till thou have upon thy knees, made a particular reconciliation with God in Chriſt for the ſame: both by confeſſing the fault, and by fervent praying for the pardon of the ſame. Thus making the ſcore even with Chriſt every night, thou ſhalt have the leſs to account for, when thou art to make a final reckoning before his Majeſty in the Judgement day.

Eph. 4. 26. [b] Non turpe eſt veniam precari, turpe eſt Deum aut hominem habere inimicum.

4. If thou have faln out with any in the day, let not *the Sun go down on thy anger that night*. If thy Conſcience tells thee that thou haſt wronged him, acknowledge thine offence, and [b] intreat him to forgive thee. If he have wronged thee, offer him reconciliation, and if he will not be reconciled, yet do thou from thy heart forgive him, *Matthew* 5. *verſe* 23. But in any caſe preſume not to be thine own

own avenger. For in so doing thou doest God a double *injury*: First, in offering to take the *sword of Justice* out of his hand, as though he were not *just*: having reserved the *execution* of *vengeance* to himself. Secondly, in *usurping authority* over his servant, without referring the cause to his hearing, and censure, being his, and thy Master. Besides, thou art too partial to be a revenger. For if thou be to execute revenge on thy self, thou wilt do it too lightly, if on thy enemy, too heavily. It belongeth therefore to God to revenge; to thee to forgive.

Mihi vindicta dicit Dominus, Rom 12.19. Non est tibi jus in servum alienum, imo in conservum tuum.

And in testimony that thou hast freely forgiven him, pray unto God for the forgiveness of his fault, and the amendment of his life: and the next time that occasion is offered, (and it lies in *thy power*) do him good, and *rejoyce* in doing it: for he that doeth good to his *Enemies*, shews himself the child of God, and his reward is with God his *Father*.

Cui semel ignoveris, cura ut ille sentiat bona fide id est, actum; & si qua in re illum juvare potes experiatur te amicum, Vives. Mat. 35.44.

5. Use not *sleep* as a *mean* to satiate the soggy *litherness* of thy *flesh*: but as a *medicine* to refresh thy tyred senses and members: *sufficient* sleep quickneth the *mind*, and reviveth the *body*: but *immoderate sleep dulleth* the one, and *fatneth* the other.

In vita tempus quod somno impenditur, non est vita vita enim Vigilia est.

6. Remember that *many* go to bed and never rise again, till they be *wakened* and *raised* up by the fearful sound of the *last trumpet*. But he that *sleepeth* and *waketh* with *Prayer*, sleepeth and awaketh with *Christ*. If therefore thou desirest to

sleep securely, and safely; yield up thy self into the hands of God, whilest thou art waking, and so go to bed with a reverence of *Gods Majesty*, and consideration of thine own *misery*, which thou mayest imprint in thy heart in some measure, by these and the like meditations.

Read a Chapter in the same order as was prescribed in the morning, and when thou hast done, kneel down on both thy knees at thy bed side, or some other convenient place in thy chamber, and lifting up thy *heart*, thine *eyes* and *hands*, to thy Heavenly *Father*, in the name and mediation of his *Holy Son Jesus*, praying unto him, if thou hast the gift of Prayer.

1. *Confessing* thy sins, especially those which thou hast committed that day.

2. *Craving* most earnestly (for Christ his sake) *pardon and forgiveness* for them.

3. Requesting the assistance of *his Holy Spirit*, for amendment of life.

4. In *giving thanks* for benefits received, especially for thy preservation that day.

5. Praying for rest and *protection* that night.

6. Remembring the state of the *Church*, the *King* and the *Royal Posterity*, our Ministers and Magistrates, and our Brethren visited or persecuted.

7. Lastly, commending thy self and all thine to his gracious custody.

And which thou mayst do in these or the like words.

A

A Prayer for the Morning.

O Most gracious God and loving Father, *who art about my bed, and knowest my down-lying, and mine up rising, and art near unto all that call upon thee, in truth and sincerity*, I wretched sinner do beseech thee, to look upon me with the eyes of thy mercy, and not to behold me as I am in my self: For then thou shalt see but an unclean and defiled creature, *conceived in sin, and living in iniquity; so that I am ashamed to lift up mine eyes to Heaven, knowing how grievously I have sinned against Heaven and before thee*: For *O Lord*, I have transgressed all *thy commandments and righteous Laws*, not only through negligence and infirmity, but oftentimes through *wilful presumption*, contrary to my *knowledge*; yea contrary to the motions of thy *Holy Spirit* reclaiming me from them, so that I have wounded my Conscience, and grieved thy *Holy Spirit*, by whom thou hast *sealed me to the day of Redemption*. Thou hast consecrated my Soul and Body, to be the *Temples* of the *Holy Ghost*; I wretched sinner have defiled both, with all manner of pollution and uncleanness. My *eyes* in taking pleasure to *behold vanity*, mine *ears* in hearing *impure and unchaste* speeches, my *tongue* in leasing and evil speakings, my *hands* are so full of impurity, that I am ashamed to lift them up unto thee, and my *feet* have carried me after mine own

Psal. 139. 23. Psal. 145. 18. Psal. 51. 5. Heb. 29. 6. Luk. 15. 18. Dan. 9. 11. Eph. 4. 30 Psal. 119. 37. Psal. 6. 5. Isa. 6. 5.

own ways; my understanding and *reasoning*, which are so quick in all earthly matters, are only *blind*, and *stupid*, when I come to meditate or discourse of spiritual and heavenly things; my memory, which should be the treasury of all goodness, is not so apt to remember any thing, as those things which are *vile* and *vain*: Yea, Lord, by woful experience I find, that naturally, *all the imaginations of the thoughts of mine heart are only evil continually*. And these my sins *are more in number than the hairs which grow upon mine head*, and they have grown over me like a loathsome leprosie, *that from the crown of my head to the sole of my foot*, there remains no part which they have not infected; they make me seem *vile in mine own eyes*, how much more *abominable* must I then appear in thy sight? and the *custome* of sinning hath almost taken away the conscience of sin, and pulled upon me such *dulness* of sense, and hardness of heart, that thy judgements denounced against my sins, by the faithful *Preachers* of thy Word, do not terrifie me to return unto thee unfeigned Repentance for them. And if thou *Lord* shouldest but deal with me, according to thy *justice*, and my desert, I should utterly be confounded and condemned. But seeing that of thine infinite *mercy*, thou hast spared me so long, and still *waitest* for my Repentance; I humbly beseech thee for the bitter *death* and bloody *passion* sake, which *Jesus Christ* hath suffered

Rom. 3. 15, 16.

Gen. 6. 5.

Psal. 40. 12.

Isa. 1. 6.

2 Sam. 6. 22.

2 John 3. 20.

ed

ed for me, that thou wouldest pardon and forgive unto me all my sins and offences, and open unto me that *ever-streaming fountain* of the *blood* of *Christ*, which thou hast promised to open under the *New Testament* to the penitent of the house of *David*; that all my sins and uncleanness may be so bathed in his *blood*, buried in his *death*, and hid in his *wounds*, that they may never be more seen to shame me in this life, or to condemn me before the Judgement seat in the world which is to come. And forasmuch, O Lord, as thou knowest, that *it is not in man to turn his own heart, unless thou dost first give him grace to convert*; and seeing that it is as easie with thee to *make* me righteous and holy, as to bid me to be such: O my God, give me grace to *do what thou commandest, and then command what thou wilt*, and thou shalt find me willing to do thy blessed will. And to this end give unto me thine *holy Spirit*, which thou hast promised to give (to the worlds end) unto all thine Elect people. And let the same *thy holy Spirit purge* my heart, *heal* my corruption, *sanctifie* my nature, and *consecrate* my soul and body, that they may become the *Temples of the Holy Ghost*, to serve thee in *righteousness and holiness all the days of my life*; that when (by the direction and assistance of thy *holy Spirit*) I shall *finish* my *course* in this short and transitory life, I may chearfully leave this world, and resign my *Soul into thy Fatherly hands*, in assured confidence of enjoying

Zech. 13. 1

Jer. 20. 23

Da Domine quod jubes, & jube quod vis, Aug.

Mat. 28. 20.

John 16. 13.

1 Cor. 3. 16, 7.

Luk. 1. 14.

Act. 13. 25

2 Tim. 2. 7.

Psal 31. 5.

joying everlasting life with thee in thine heavenly Kingdom, which thou hast prepared for thine Elect Saints who love the *Lord Jesus*, and *expect* his appearing.

Mat. 25. 36. 2 Tim. 4. 8.

In the mean while, O Father, I beseech thee, let thy *holy Spirit* work in me such a serious repentance, as that I may with tears lament my sins past, with *grief* of heart be humbled for my sins present, and with all my *endeavour* resist the like filthy sins in time to come. And let the same thy *holy Spirit* likewise keep me in the *unity* of the *Church*, lead me in the *truth* of thy *Word*, and preserve me that I never swerve from the same to *Popery*, nor any other errour or false worship. And let thy Spirit open mine eyes more and more to see *the wondrous things of thy Law*, and *open my lips*, that my mouth may daily defend thy truth, and set forth thy praise. Increase in me those good gifts which of thy *mercy* thou hast already bestowed upon me, and give unto me a *penitent* spirit, a *chaste* heart, a *contented* mind, *pure* affections, *wise* behaviour, and all other graces which thou seest to be necessary for me to govern my *heart* in thy fear, and to guide all my life in thy favor, that whether I *live* or *dye*, I may *live* and *dye* unto thee, who art my God and my Redeemer.

Psal. 118. 1, 3. Psal. 51. 15.

Psal. 19. 14.

And here (O Lord) according as I am bound, I tender unto thee from the *Altar* of my humblest heart all possible thanks, for all those blessings and benefits which so graciously and plentifully thou hast bestowed

ſtowed upon my ſoul and body, for this life, and for that which is to come: namely, for my *Election*, *Creation*, *Redemption*, *Vocation*, *Juſtification*, *Sanctification*, and *Preſervation* from my childhood, until this preſent day and hour: and for the firm hope which thou haſt given me of my *glorification*. Likewiſe for my *health*, *wealth*, *food*, *rayment*, and *proſperity*, and more eſpecially, for that thou haſt defended me this day now paſt, from all perils and dangers, both of body and ſoul, furniſhing me with all *neceſſary* good things that I ſtand in need of. And as thou haſt *ordained the day for man to travel in, and the night for him to take his reſt*: So, I beſeech thee, Sanctifie unto me this nights *reſt* and ſleep, that I may enjoy the ſame as thy ſweet bleſſing and benefit; That ſo this *dull* and wearied body of mine, being refreſhed with moderate ſleep and reſt, I may be the better inabled to walk before thee, doing all ſuch *good works* as thou haſt appointed, when it ſhall pleaſe thee by thy *divine* power to waken me the next morning. And whileſt I ſleep, do thou O Lord, *who art the keeper of Iſrael, that neither ſlumbreſt nor ſleepeſt*, watch over me in thy holy providence, to protect me from all dangers, ſo that neither the *evil angels of Satan*, nor any *wicked enemy*, may have any power to do me any harm, or evil. And to this end give a charge unto thy holy *angels*, that they (at thine appoint ment (*may pitch their tents* round about me

Pſal. 121. 4.

Apoc. 12. 7.

me, for my defence and safety: as thou hast promised that they should do *about them that fear thy name*. And knowing that thy Name is a *strong Tower of defence unto all those that trust therein*; I here recommend my *self* (and *all* that do belong unto me) unto thy holy protection and custody. If it be thy blessed will to call for me in my sleep, O Lord, for *Christ* his sake have mercy upon me, and receive my soul into thy Heavenly Kingdom. And if it be thy blessed pleasure to add more *days* unto my life, O Lord, add more *amendment* unto my *days*, and wean my mind from the love of the *world*, and *worldly vanities*: and cause me more and more to settle my *conversation on heaven and heavenly things, and perfect daily in me that good work which thou hast begun, to the glory of thy name and the salvation of my sinful soul.*

Pro. 18.10

O Lord, I beseech thee likewise, save and defend from all evil and danger thy whole *Church*, our *King Charles*, *Queen Mary*, the Noble and Hopeful Prince *Charles*, with the rest of the Royal Progeny, the Religious Lady *Elizabeth*, the Kings only sister, and her Princely Issue: keep them all in the sincerity of thy Truth; and prosper them in all grace and happiness. Bless the *Nobility*, *Ministers*, and *Magistrates* of these Churches and Kingdoms, each of them with those graces which are expedient for their place and calling. And be thou O Lord, a comfort and consolation to all thy people whom thou hast thought meet

meet to visit with any kind of *sickness, cross, or calamity.* Hasten, O Father, the coming of our *Lord Jesus Christ*: make me ever mindful of my last end, and of the *reckoning* that I am to make unto thee therein: and in the mean while, carefully so to *follow Christ in the regeneration during this life*, as that with Christ I may have a portion in the *resurrection of the just*, when this mortal life is ended. These graces, and all other blessings, which thou, O Father, knowest to be requisite and necessary for me, I humbly beg and crave at thy hands, in the name and *mediation of Jesus Christ thy Son*, and in that form of prayer, which he himself hath taught me to say; *Our Father which art in Heaven*, &c.

Apo. 6. 10. & 12. 20.

Mat. 19. 21

Luk. 14. 14

Another short Evening Prayer.

O Eternal God, and Heavenly Father, if I were not taught and assured by the promises of thy Gospel, and the examples of *Peter*, *Mary Magdalen*, the *Publican*, the *Prodigal Child*, and many other penitent sinners, that thou art so *full of compassion*, and so ready to forgive the greatest sinners, who are *heaviest laden* with sin, at what time *soever* they return unto thee, with penitent hearts *lamenting* their sins, and imploring thy grace, I should *despair* of my own sins, and be utterly discouraged from presuming to come into thy presence: considering the hardness of my heart

Luk. 22. 61
Luk. 7. 47.
Luk. 18. 14
Luk. 15. 2.
Psal. 133. 80.
Mat. 11. 28
Ezek. 18. 21, 22, &c

heart, the *unruliness* of my affections, and the *uncleanness* of my conversation, by *means* whereof I have transgressed *all thy laws*, and deserved thy *curse*, which might cause my *Body* to be *smitten* with some *fearful disease*, my *Soul* to languish with the *death* of *sin*, my good name to be traduced with scandalous reproaches, and make mine *Estate* lyable to all manner of crosses and casualties. And I confess Lord, that thy mercy is the cause that I have not been long *ago confounded*. But, O my God, as thy mercy only stayed thy judgement from falling upon me hitherto, so I humbly beseech thee, in the *bowels* of thy mercy in *Jesus Christ* (*in whom thou art well pleased*) that thou wilt not deal with me *according to my deserts*, but that thou wouldest *freely* and fully remit unto me all my sins and transgressions, and that thou wouldest *wash* them clean from me with the vertue of that most *precious blood*, which thy Son *Jesus Christ* hath *shed* for me; for he alone is the *Physitian*, and his *blood only* is the *medicine* that can heal my *sickness*; and he is the *true brazen serpent* that can cure that *poison* wherewith the *fiery serpents of my sins* have stung and poisoned my sick and wounded Soul. And give me, I beseech thee, thine *holy Spirit*, which may assure me of mine *adoption*, and that may confirm my *faith*, increase my *repentance*, enlighten my *understanding*, purifie my *heart*, rectifie my *Will*, and *affections*, and so *sanctifie me throughout*,

Psa. 114. 7. Deut. 27. 26.

Gal. 3. 10. Jam. 3. 24. Mal. 3. 6. Col. 3. 12. Mat. 3. 17. Psal. 25 7. Psal. 28. 4. Hos. 14. 2. Isa. 1. 16, 18.

Mat. 9. 12. 1 John 1. 17. Joh. 3. 14.

Gal. 4. 7.

1 Thes. 5. 23.

out, that my whole body, ſoul, and ſpirit, may be kept unblameable, until the glorious coming of my Lord Jeſus Chriſt. And now O Lord, I give thee hearty thanks, and praiſe, for that thou haſt this *day preſerved* me from all harms and perils, notwithſtanding all my ſins and ill deſerts. And I beſeech thee likewiſe defend me this *night* from the *roaring Lion, which night and day ſeeketh to devour me.* Watch thou, O Lord, over me this night, to keep me from his *tentations* and *tyranny*: and let thy mercy ſhield me from his unappeaſable rage and malice. And to this end, *I commend* my ſelf into thy hands and protection, beſeeching thee, O my Lord and God, not to ſuffer *Satan*, nor any of his evil *members*, to have power to do unto me any hurt or violence *this night*. And grant, good Lord, that whether *I ſleep* or *wake*, *live* or *dye*, I may *ſleep*, *wake*, *live*, and *dye* unto thee, and to the glory of thy *name*, & the ſalvation of my *ſoul*. Lord, bleſs and defend all thy choſen people every where. Grant our King a long and happy Reign over us. Bleſs our gracious *Queen Mary*, with their Princely Progeny, the *Lady Elizabeth*, the Kings only Siſter, and her Princely iſſue, together with all our Magiſtrates and Miniſters: comfort them who are in miſery, need, or ſickneſs. Good Lord, give me grace to be one of thoſe *wiſe Virgins* which may have my *heart* prepared like a *Lamp* furniſhed with the *Oyl of Faith*, and *light of good works*, to meet the Lord *Jeſus*

1 Pet. 5. 8.

Pſal. 13. 5.

Mat. 25. 2.

Jesus the sweet *Bridegroom* of my *soul* at his second and sudden *coming* in glory. Grant this good Father, for Christ Jesus sake, my only Saviour and Mediator, in whose blessed Name, and in whose own words, I call upon thee, as he hath taught me, *Our Father which art*, &c.

Afterwards say,

Thy grace O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy and blessed spirit, be with me, and dwell in my heart, this night and evermore, Amen.

Then rising in an holy reverence, meditate as thou art putting off thy clothes.

Things to be meditated upon as thou art putting off thy clothes.

Nudus in hunc mundum veni, nudusquoque abibo. Luk. 16.2. Mat.22.42

1. THat the day is coming when thou must be as barely *unstript* of *all* that thou hast in the *World*, as thou art now of thy clothes: thou hast therefore here but the use of all things, as a *Steward* for a time, and that upon *accounts*. Whilest therefore thou art trusted with this *stewardship*, be *wise* and faithful.

Job 17.13 Ut somnus mortis, sic lectus imago sepulchri. Mat. 12.40 1 Thes. 4. 14.

2. When thou seest thy *bed*, let it put thee in mind of thy *grave*, which is now the *bed* of *Christ*; for *Christ* (by laying his holy *body* to rest three days, and three nights in the *grave*) hath *sanctified* and (as it were) *warmed* it for the bodies of his Saints to rest and sleep in, till the Morning

ing of the resurrection: so that now unto the *faithful*, death is but a sweet *sleep*; and the *Grave* but Christs *Bed*, where their bodies *rest* and *sleep* in *peace*, until the joyful *morning* of the *resurrection* day shall *dawn* unto them. Isa. 57. 2. Isa. 26. 19.

Let therefore thy bed-clothes represent unto thee the mould of the earth, that shall cover thee: thy *sheets*, thy *winding-sheet*; thy *sleep*, thy *death*; thy *waking*, thy *resurrection*. And being laid down in thy bed, when thou perceivest sleep to approach, say, *I will lay me down and sleep in peace, for thou Lord only makest me dwell in safety.* Psal. 4. 8.

Thus religiously opening every Morning thy heart, and *shutting* it up again every Evening, with the *Word of God, and Prayer*, as it were with a *lock* and *key*, and so *beginning* the day with Gods Worship, *continuing* it in his fear, and ending it in his favour, thou shalt be sure to find the *blessing* of *God* upon all thy days labours and good endeavours; and at night thou mayest assure thy self that thou shalt sleep *safely*, and *sweetly* in the *arms* of thy heavenly fathers *providence*.

Thus far of the Piety *which every Christian in* private *ought to practice every day. Now followeth that which he* (*being a* housholder) *must practise* publickly *with his Family.*

Medi-

Meditations for Houſhold Piety.

1. IF thou be called to the government of a Family, thou muſt not hold it ſufficient to ſerve God, and live uprightly in thine own perſon, unleſs thou cauſe all under thy *charge* to do the ſame with thee.

Gen 18. 17, 19. For the performance of this duty, God was ſo well pleaſed with *Abraham*, that he would not hide from him his counſel. For (ſaith God) *I know him, that he will command his Sons and his houſhold after him, that they keep the way of the Lord, to do Righteouſneſs and Judgement, that the Lord may bring upon Abraham that he hath ſpoken unto him.* And *Abraham* had 318 menſervants, which were thus *born* and *catechiſed* in his houſe. With whoſe help he reſcued alſo his Nephew *Lot* from the captivity of his enemies. And religiouſly valiant *Joſhua* proteſteth before all the people, that if they *all* would fall away from the true worſhip of God, yet that *he and his houſe would ſerve the Lord.* And God himſelf gives a ſpecial charge to all Houſholders, that they do inſtruct their Family in his *Word*, and train them up in his fear and ſervice. *Theſe words which I command thee this day, ſhall be in thy heart, and thou ſhalt teach them continually unto thy Children, and ſhall talk of them when thou tarrieſt in thine houſe, and as thou walkeſt by the way, and when thou lieſt down, and when thou riſeſt up,* &c. *Thou ſhalt fear the Lord thy God and ſerve him.*

Gen. 14. 4.

Jo. 24. 15.

Deut. 6. 7.

Pſal. 102. 6.

David

David according to *this* law, had so ordered his Family, *that no deceitful person should dwell in his house, but such as would serve God and walk in his way:* & religious *Hester* had taught her *maids* to *serve God* in *fasting* and *Prayer.* And (the more to farther thy Family in the *zeal* of religion) settle ever thy chiefest affection on those whom thou shalt perceive to be best addicted to true *Religion.* This also will turn to their own advantage in a double respect. First, God will the rather bless and prosper the *labour* and handy-works of such *godly* servants. For *Laban* perceived, *that God blessed him for Jacobs sake:* And *Potiphar* saw, that the Lord *made all that Joseph did to prosper in his hand*; yea, when innocent *Joseph* was cast in Prison, *his keeper saw that whatsoever he did the Lord made him to prosper*: And therefore the keeper commirted all the charge of the Prisoners into *Josephs* hand. 2. The *trulier* a man doth serve *God,* the *faithfuller* he will *serve thee.*

Hest.4.16.

Gen.30.27
Gen.39.3
Gen. 39. 22, 23.

2. If every *housholder* were thus careful, according to his *duty* to bring up his Children and Family in the *service* and *fear of God* in his *own* house, then the house of God should be better filled, and the *Lords Table* more frequented every *Sabbath day*; and the Pastors *publick* preaching and labour would take *more* effect than it doth. The *streets* of Towns and Cities would not abound with so many drunkards, swearers, whoremongers, and prophane scorners of true *Piety* and *Religion*: *West-*

minster

minſter Hall would not be ſo full of contentions, wrangling ſutes, and unchriſtian debates: and the *Priſons* would not be every *Seſſions* ſo full of Thieves, Robbers, Traytors, and Murtherers. But (alas) moſt houſholders make no other uſe of their *ſervants*, then they do of their *beaſts*. Whileſt they may have their bodies to do *their* ſervice, they care not if their *Souls* ſerve the *Devil*. Yet the common complaint is, that *faithful* and *good* ſervants are ſcarce to be found. True, but the reaſon is, becauſe there are ſo many *profane* and *irreligious* Maſters: For, the example and inſtruction of a *Godly* and *Religious* Maſter, will make a good and faithful ſervant, as may witneſs the examples of *Abraham*, *Joſhua*, *David*, *Cornelius*, &c. who had good ſervants, becauſe they were religious Maſters, ſuch as were careful to make their ſervants *Gods ſervants*.

It is the *chief* labour and care of moſt men, to *raiſe*, and to advance their *houſe*; yet let them *riſe up early and lie down late, and eat the bread of carefulneſs*, all will be but in vain; for, *except the Lord build the houſe*, that is, raiſe up a Family, *they labour in vain*. For God hath ſealed this *as an irrevocable degree, that he will pour his wrath upon the families that call not upon his name*: yea, *God will take the wicked & pluck him out of his Tabernacles, and root him out of the Land*, &c. Yea, when his *iniquities are full*, he will make *the Land to ſpue out every Canaanite*. *Religion* then, and the *Ser-*

Pſal. 127. 1, 2. Jer. 10.25 Iſa. 52.5.

Gen. 15. 16. Lev. 18.15

vice

vice of God in a Family, is the *best* building, and *surest* entailing of house and land, to a *man* and his *posterity*: for the *righteous man shall inherit the land, and dwell therein for ever.* Psal. 37. 29.

As therefore if thou desirest to have the *blessing* of God upon thy *self* and upon thy *family*, either before or after thine own private devotions call every morning all thy *family* to some *convenient room*; and first, either read thy self unto them a Chapter in the Word of God, or cause it to be read distinctly by some other. If leasure serve, thou mayst * *admonish* them of some remarkable notes; and then kneeling down with them in reverent sort, as is before described, pray with them in this manner.

* Origen would have the words expounded in Christian houses. Hom. 9. in Lev. Augustine saith that what the Preacher is in the Pulpit, the same the Householder is in the house.

Morning Prayer for a Family.

O Lord our God and heavenly *Father*, who art the only Creatour and Governour of Heaven and Earth, and all things therein contained, we confess that we are *unworthy* to appear in thy sight and presence, considering our manifold sins, which we have committed against Heaven and before thee: and how that we have been born in sin, and do daily break thy holy Laws and Commandments, contrary to our knowledge and consciences: albeit that we know that thou art our Creator, who hast *made* us; our *Redeemer*, who hast *bought* us with the *blood* of thine only begotten Son; and our Comforter,

who beſtoweſt upon us all the good and holy *graces*, which we enjoy in our ſouls and bodies. And if thou ſhouldſt but deal with us, as our wickedneſs and unthankfulneſs have deſerved, what other thing might we (O Lord) expect from thee but *ſhame*, and *confuſion* in this life, and in the World to come, *wrath*, and everlaſting *condemnation*? Yet, O Lord, in the *obedience* of thy Commandment, and in the confidence which we have in thy unſpeakable and endleſs mercy in thy Son, our Saviour *Jeſus Chriſt*, we thy poor ſervants appealing from thy Throne of *Juſtice* (where we are juſtly loſt and condemned) to thy Throne of *grace*, (where mercy *reigneth*, to pardon *abounding* ſin:) doe from the bottom of our hearts moſt humbly beſeech thee, to remit and forgive unto us all our offences and miſdeeds: that, by the vertue of the precious bloud of Jeſus Chriſt, thy innocent *Lamb*, which he ſo abundantly ſhed (*to take away the ſins of the world*) all our ſins, both *original and actual*, may be ſo cleanſed and waſhed from us, that they may never be laid to our charge, nor ever have power to riſe up in judgment againſt us. And we beſeech thee, good *Father*, for *Chriſt* his death and paſſion ſake, that thou wilt not ſuffer to fall upon us that fearful curſe and vengeance, which thy law hath *threatned*, and our ſins have juſtly deſerved. And for as much, O Lord, as we are taught by thy word that *Idolaters*, *Adulterers*, *covetous*

tous men, *Contentious persons*, *Drunkards*, *Gluttons*, *and such like* inordinate livers, *shall not inherit the Kingdom of God:* pour the grace of thy *holy Spirit* into our hearts, whereby we may be *enlightened* to see the filthiness of our sins, to abhor them, and may be more and more *stirred up* to live in *newness* of life, and love of thy *Majesty*; so that we may daily increase in the obedience of thy *Word*, and in a conscionable care of keeping thy *Commandments*.

And now, O Lord, we render unto thee most hearty thanks, for that thou hast elected, created, redeemed, called, justified, and sanctified us in good measure in *this* life, and given us an assured hope that thou wilt glorifie us in thy heavenly Kingdom, when this mortal life is ended. Likewise we thank thee for our life, health, wealth, liberty, prosperity, and peace: especially, O Lord, for the continuance of thy holy *Gospel* among us, and for sparing us so long, and granting us so gracious a time of *repentance*. Also we praise thee, for all other thy mercies bestowed upon us, more especially, for preserving us this night past, from all dangers that might have befallen our souls or bodies. And seeing thou hast now brought us safe to the *beginning* of this day, we beseech thee *protect and direct* us in the same. Bless and defend us in our *going out* and *coming in*, this day, and evermore. Shield us O Lord, from the tentations of the Devil,

and grant us the custody of thy holy *Angels*, to defend and direct us in all our *wayes*.

And to this end we recommend our selves, and all those that belong unto us, and are abroad from us, into thy *hands* and Almighty *tuition*, Lord, defend them from all *evil*, prosper them in all graces, and fill them with thy goodness. Preserve us likewise this day from falling into any *gross* sin, especially those whereunto our *natures* are most prone. *Set a watch before the door of our lips*, that we offend not thy *Majesty* by any rash or false oaths, or by any lewd or lying speeches: give unto us *patient minds*, *pure and chast hearts*, and all other graces of thy Spirit, which thou knowest to be needful for us, that we may be the better enabled to serve thee in holiness, and righteousness. And seeing that all *mens* labour without thy blessing is in vain, bless every one of us in our several places and callings, *direct thou the work of our hands upon us, even prosper thou our handy work*; (for except thou *guide* us with thy *grace*, our endeavours can have no good *success*.) And provide for us all things, which thou O Father knowest to be needful for every one of us, in our souls and bodies this day. And grant that we may so pass through the *pilgrimage* of this short life, that our hearts being not *setled* upon any transitory things, which we meet with in the way, our souls may every day be more and more *ravished* with

with the love of our *home*, and thine everlasting *Kingdome*.

Defend likewise, O Lord, thy universal Church, and every particular member thereof: especially we beseech thee to continue the peace and prosperity of these Churches and Kingdoms wherein we live. Preserve, and defend from all evils and dangers our Gracious King *Charls*, Queen *Mary*, our hopeful Prince *Charles*, with the rest of the royal Progeny, the Religious Lady *Elizabeth*, the Kings onely Sister, and her Princely Issue: Multiply their dayes in bliss and felicity: and afterwards crown them with everlasting joy and glory. Bless all our Ministers, and Magistrates, with all graces needful for their places, and govern thou them that they may govern us *in peace and godliness*: and of thy mercy, O Lord, comfort all our brethren that are distressed, sick, or any way comfortless, especially those who are afflicted either with an evil conscience, because they have sinned against thy *Word*, or *for a good* conscience, because they will not sin against thy truth. Make the *first* to know, that not one drop of the bloud of *Christ*, was a drop of *vengeance*, but all drops of *grace*, powerful to procure pardon upon repentance, for the greatest *sins* of the chiefest sinner in the world. And for the other, let not, O Lord, thy long sufferance either too much discourage them, or too much encourage their enemies: but grant them *patience* in suffering, and a

gracious and ſpeedy deliverance, which way may ſtand beſt with thy glory, and their comfort. Give every one of us grace to be alwaies mindful of his laſt end, and to be prepared with Faith and repentance, as with a *wedding garment*, againſt the time that thou ſhalt call for us out of this ſinful world. And that in the mean while we may ſo in all things, and above all things, ſeek thy *Glory*, that when this mortal life is ended, we may then be made partakers of *immortality*, and life eternal, in thy moſt bleſſed and glorious *Kingdom*.

Theſe and all other graces which thou, O Father, ſeeſt to be neceſſary for us and for thy whole Church, we humbly beg and crave at thy hands, concluding this our imperfect prayer, in that abſolute form of prayer which *Chriſt* himſelf hath taught us, ſaying:

Our Father which art in Heaven, &c.

After prayers, let every one of thy Houſhold (taking in the fear of God ſuch a breakfaſt or refreſhing as is fit) depart: the children *to School*, the ſervants *to their work*, every one *to his office*, the Maſter and Miſtreſs *of the Family to their calling, or to ſome* honeſt *exerciſes for recreation, as they think fit.*

The Practice of Piety at meals, and the manner of feeding.

BEfore Dinner and Supper, when the Table is covered, ponder with thy ſelf upon theſe *Meditations*; to work a deeper

deeper impression in thy heart, of Gods *fatherly providence* and goodness towards thee.

Meditations before Dinner and Supper.

1. MEditate that *hunger* is like the sickness called a *Wolf*, which if thou dost not feed will devour thee, and eat thee up: and that meat and drink are but as *physick*, or means which God hath ordained, to relieve and cure this *natural infirmity* and necessity of man. Use therefore to eat, and to drink, rather to sustain and refresh the *weakness* of nature, than to satisfie the sensuality and delights of the flesh. Eat therefore to live, but live not to eat. A Scavenger whose living is to empty, is to be preferr'd before him that liveth but to fill privies. There is no service so * *base*, as for a man to be a slave to his belly. The Apostle termeth such, *Belly-gods*, *Phil.* 3. 19. Therefore we may boldly term them as the Scriptures doe their Idols, *Gullulim* Dungy-gods, *Hab.* 2. 18, 19. 2 *Kings* 17. 12. And as no one action (Gods ordinance excepted) makes a man more to resemble a *beast*, than eating and drinking: so the abuse of eating and drinking to *surfeiting*, *drunkenness* and *spewing*, makes a man more *vile* than a *beast*.

Hoc me docuisti, ut quemadmodum medicamenta sic alimenta sumpturus accedam. Aug. l. 10 Conf.

*Major sum & ad majora genitus, quàm ut mancipium sim mei corporis. Senec. * Of Galal, which signifieth mans dung, as Exe. 4. 17. 18.

2. Meditate on the *omnipotency* of God, who made all these creatures of *nothing*; of his *wisdom*, who feedeth so many infinite *creatures* through the universal world, maintaining all their lives, which

Heb. 11. 3. Psal. 145. 15, 16.

Mat. 5. 45. Act. 14. 17.

he hath given them; which surpasseth the wisdome of all the Angels in heaven: and of his *clemency and goodnes*, in feeding also his *very enemies*.

3. Meditate, how many sorts of Creatures, as *beasts*, *fish*, and *fowl* have left their lives, to become food to nourish thee: and how *Gods providence* from remote places hath brought all those *portions* together on thy table for thy nourishment; and how by these dead creatures he maintains thee in *health* and *life*.

Hanc ob causam Gentiles mensas sacras & festa nominabant. * St. Austin had written over his table, Quisquis amat dictis absentem rodere amicum, hanc mensam vetitam noverit esse sibi. Possid. de vita Aug.

4. Meditate, that seeing thou hast so many *pledges of Gods* Fatherly *bounty*, *goodnes*, and mercy towards thee, as there *are dishes* of meat on thy Table; O suffer not in such a place, so *gracious a God* to be abused by scurrility, ribaldry, or swearing: or thy fellow-brother, by disgraceful *back-biting*, *taunting*, or *slandering*.

Luke 9. 16. Mar. 6. 41. & 8. 6. Luke 24. Joh. 6. 11. Mar. 14. 26. Deut. 8. 10. 1 Sam. 9. 13. Joel. 1. 26. Act. 27. 35.

5. Meditate, how that thy Master *Jesus Christ* did never eat any Food, but first he blessed the Creatures, and gave thanks to his heavenly Father for the same. And after his last supper, we read that *he sung a Psalm*. For this was the commandment of God. *When thou hast eaten* and *filled thy self*, *thou shalt bless the Lord thy God*, &c. This was the Practice of the *Prophets*: For, *the people would not eat at their feast till* Samuel *came to bless their meat*. And saith *Joel* to Gods people: *You shall eat and be satisfied, and praise the name of the Lord your GOD*. This also

was

was the practice of the *Apostles*. For Saint *Paul* in the ship gave *thanks before meat*, in the presence of all the people that were therein. Imitate thou therefore in so *holy* an action, so blessed a Master, and so many worthy presidents that have followed him, and gone before thee. It may be, because thou hast never used to give thanks at meals, therefore thou art now ashamed to begin. Think it no shame to doe what *Christ* did; but be rather ashamed that thou hast so long neglected so *Christian* a duty. And if the *Son of God* gave his Father such great thanks for a dinner of *Barley bread and broyled fish*; what thanks should such a sinful *man* as thou art, render unto God, for such variety of good, and dainty cheer? how many a true Christian would be glad to fill his belly with the morsels which thou *refusest*? and doe lack that which thou *leavest*; How hardly doe others labour for that which they eat, and thou hast thy food provided for thee, without either *care* or *labour*? To conclude, If *Pagans*, *Idolaters* at their Feasts were accustomed to *praise* their false *gods*: what a shame is it for a *Christian*, (at his dinners and suppers,) not to praise the true God in whom *we live, move, and have our being*?

Joh. 9. 6. & 21. 6.

Dan. 5. 1, 4.

Act 17. 28.

6. Meditate, that thy *body* which thou dost now so daintily feed must be (thou knowest not how soon) meat for *worms*, *when thou shalt say to corruption, thou art my Father, & to the Worms, thou art my Mother, and my Sister.*

Job. 17. 4.

Psal. 69. 22. Gen. 3. 17. 1 Tim. 4. 4. 5 Matth. 4. 4. Levit. 26. 26 Ezech. 4. 26. & 5. 16. 1 Sam. 9. 13. Mat. 14. 19. Luke 24. 30. 1 Cor. 10. 16. Rom. 14. 6. 1 Thes. 5. 18. Eccl. 10. 17. Luke 21. 34. Eccl. 31. 30. Neh. 5. 17. Amos 6. 6.

7. Meditate, how that many a *Mans table is made his snare* so that through his intemperancy and unthankfulness, the meat which should nourish his body, *kills* him with a surfeit: in so much, that more are killed with this *snare*, than with the sword. And seeing that since the *curse*, the use (as of all creatures, so likewise) of meat and drink is unto us unclean, till the same be *sanctified* by the *Word* of God and *Prayer*: and that man liveth not by *bread onely*, but by the *Word of Gods Ordinance*, and his *blessing*, which is called the *staff of bread*. Sit not therefore down to eat before you *pray*, and rise not before you give God thanks. Feed to suffice *nature*, yet rise with an *appetite*, and remember thy poor Christian *brethren*, who suffer hunger, and want those good things, wherewith thou dost abound.

1 Sam. 9. 13. Mat. 14. 19.

These things, or some of them premeditated (if there be not a Samuel *present)* lift up with all comely reverence *thy heart with thy hands and eyes, unto the great* Creator *and Founder of all* Creatures, *and before Meat pray unto him thus.*

Grace before Meat.

Ps. 104. 27. Joel. 1. 10. Psal. 147. 9. Job 39. 3. 1 Tim. 4. 5.

O Most gracious God, and loving Father, who feedst *all creatures* living, which depend upon thy Divine *providence*: we beseech thee *sanctifie* these creatures which thou hast ordained for us; give them vertue to nourish our bodies

in

in *life* and *health*, and give us grace to receive them *soberly* and *thankfully*, as from thy hands, that so in the *strength* of these and other thy *blessings*, we may walk in the *uprightness* of our hearts, before thy face this day, and all the daies of our lives, through Jesus Christ our Lord and only Saviour. *Amen.* 1 Reg. 19, 8.

Or thus,

MOst gracious God, and merciful Father, we beseech thee *sanctifie* these creatures for our use; make them *healthful* for our nourishment, and us thankful for all thy blessings through Christ our Lord and Saviour *Amen.*

Another Grace before Meat.

O Eternal God, *in whom we live, move and have our being*, we beseech thee to bless unto thy Servants these Creatures, that in the strength of them we may live to the setting forth of thy praise and glory: through Jesus Christ our Lord and only Saviour. *Amen.*

After every meal be careful of thy self and family, as Job *was for himself and his children,* Job, 1. 4. *lest that in the chearfulness of eating and drinking, some speech hath slipped out, which might be either offensive to God, or injurious to man; and therefore with the like comely gesture and reverence give thanks unto God, and pray in this manner.*

Blessed

BLessed be thy holy name, O Lord our God, for these thy good benefits, wherewith thou hast so *plentifully* at this time *refreshed* our bodies: O Lord vouchsafe likewise to feed our souls with the *spiritual food* of thy holy *Word* and *Spirit* unto life everlasting. Lord defend and save thy whole Church, our gracious *King Charles*, *Queen Mary*, the noble and hopeful *Prince Charles*, and all the Royal Progeny; the religious *Lady Elizabeth*, the Kings onely Sister, and her Princely Issue: Forgive us our sins and unthankfulness, pass by our manifold infirmities, make us mindful of our last end, and of the *reckoning* that we are to make to thee therein, and in the mean while grant unto us health, peace, and truth, in Jesus Christ our Lord and only Saviour. *Amen.*

Or thus.

BLessed be thy holy name, (O *Lord*) for these thy good benefits wherewith thou hast refreshed us at this time. Lord forgive us all our sins and frailties, save and defend thy whole Church, our *King* and his Royal *Posterity*, and grant us health, peace and truth in Christ our only Saviour, *Amen.*

Or thus.

WE give thee thanks, (O heavenly Father) for Feeding our bodies so graciously with thy good creatures to this temporal life: beseeching thee likewise to feed our souls with thy holy word unto life everlasting. Defend (O Lord) thine

thine Universal Church, the *King*, and Royal *Posterity*, and grant us continuance of thy grace and mercy, in Christ our only Saviour. *Amen.*

The Practice of Piety at Evening.

At Evening, when the due time of repairing to rest approacheth, call together again all thy Family. Read a Chapter in the same manner that was prescribed in the Morning. Then (in holy imitation of our Lord, and his Disciples) *sing a Psalm. But in singing of Psal. either after Supper, or at any other time, observe these Rules.*

Rules to be observed in singing of Psalms.

1. BEware of singing Divine Psalms for an *ordinary recreation*, as doe men of impure spirits who sing holy *Psalms* intermingled with profane *Ballads*.

They are *Gods Word*, take them not in thy mouth in vain.

2. Remember to sing *Davids Psalms* with *Davids Spirit*.

Mat 22.43.5
1 Cor. 4. 1.
1 Cor. 11.4.
Eph. 5. 19.
Col. 3. 16.

3. Practise Saint *Pauls* rule, *I will sing with the spirit, but I will sing with the understanding also.*

4. As you sing, uncover your heads, and behave your selves in comely reverence, as in the sight of God, singing to God, in Gods own words; but be sure that the *matter* make more melody in your *hearts*

hearts than the *Musick* in your *ears*: for the singing with a grace in our hearts, is that which the Lord is *delighted* withall, according to that old verse:

Non vox, sed votum; non musica cordula, sed cor;
Non clamans, sed amans psallit in aure Dei.
Tis not the voice, but vow;
Sound heart, not sounding string;
True zeal, not outward show,
That in Gods ear doth ring.

5. Thou mayst (if thou think good) sing all the *Psalms* over in order: for all are most divine and comfortable; but if thou wilt chuse some *special Psalms* as more fit for some *times* and *purposes* (and such as by the oft usage, thy people may the *easier* commit to memory)

Then sing,

In the morning, *Psal.* 3. 5. 16. 22. 144.
In the evening, *Ps.* 4. 127. 141. For mercy after a sin Committed, *Psal.* 51. 103.
In sickness, or heaviness, *Psal.* 6. 13. 88. 90. 91. 137. 146.
When thou art recovered, *Psal.* 30. 32.
On the Sabbath day; *Ps.* 19. 92. 95.
In the time of joy, *Psalm* 80. 98 107. 136. 145.
Before Sermon, *Psal.* 1. 12. 147. the 1 and 5 *part* of the 119.
After Sermon any Psalm which concerneth the chief argument of the Sermon.
At the Communion, *Psalm.* 22. 23. 103. 112. 116.

For

For ſpiritual ſolace, *Pſal.* 15. 19. 25. 46, 47. 112. 116.
After wrong and diſgrace received, *Pſal.* 42. 69. 70. 140. 144.

After the Pſalm, all kneeling down in reverent manner (as is before deſcribed) let the Father of the Family (or the chiefeſt in his abſence) pray thus.

Evening Prayer for a Family.

O Eternal God, and moſt gracious *Father*, we thine unworthy Servants, here aſſembled, do caſt down our ſelves at the *footſtool* of thy *grace*, acknowledging that we have inherited our *Fathers* corruption, and actually in thought, word, and deed, tranſgreſſed *all* thy holy Commandments, ſo that in us naturally, there dwelleth nothing that is good: for our hearts are full of ſecret pride, anger, impatience, diſſembling, lying, luſt, vanity, prophaneneſs, diſtruſt, *too much* love of our ſelves, and the world, *too little* love of thee, and thy Kingdome, but empty and void of faith, love, patience, and every ſpiritual grace. If thou therefore ſhouldſt but enter into judgment with us, and ſearch out our natural corruption, and obſerve all the curſed fruits and effects that we have derived from thence, *Satan* might juſtly challenge us for his own, and we could not expect any thing from thy Majeſty, but thy wrath, and our condemnation which we have long ago deſerved.

But

But good Father, for *Jesus Christ* thy dear
Mat. 3. 17. sons sake *in whom only thou art well pleased*, and for the merits of that bitter death, and bloody passion which wee beleeve that hee hath suffered for us; have mercy upon us, pardon and forgive us all our sins, and free us from the shame and confusion which is due unto us for them, that they may never seize upon us to our confusion in this life, nor to our condemnation in the world which is to come. And forasmuch as thou hast created us to serve thee as all other creatures to serve us: so we beseech thee inspire thy holy *Spirit* into our hearts, that by his illumination and effectual working wee may have the inward sight and feeling of our sins, and natural corruptions, and that wee may not be blinded in them through *custome*, as the reprobates are, but that we may more and more loath them and be heartily griev'd for them, endeavoring by the use of all good means to overcome,
Rom. 6. 6. & get out of them. O let us feel the power
Phil. 3. 10. of *Christs* death killing sin in our mortal bodies: and the vertue of his resurrection, raising up our souls to newness of life. Convert our hearts, subdue our affections, regenerate our minds, and purifie our nature: & suffer us not to be drowned in the streams of those filthy vices, and sinful pleasures of this time, wherewith thousands are carried head-long to eternal de-
Rom. 8. 29. struction: but daily frame us more & more
Eph. 4. 24. to the likeness of thy Son *Jesus Christ*, that

in

in righteousnes and true holines, we may so serve and glorifie thee, that living in thy *fear*, and dying in thy *favour*, we may in thine appointed time, attain to the blessed Resurrection of the just, unto eternal life. In the mean while, O Lord, increase our *Faith* in the sweet promises of the Gospel, and our Repentance from dead works, the assurance of our hope in thy promises, our fear of thy name, the hatred of all our sins, and our love unto thy children, especially those whom we shall see to stand in need of our help and comfort: that so, by the fruits of *Piety*, and a righteous life, we may be assured that thy holy Spirit doth dwell in us, and that we are thy children by *Grace* and *Adoption*. And grant us, good Father, the continuance of health, peace, and maintenance, and all other outward things: so far forth, as thy Divine wisdome shall think meet and necessary for every one of us.

And here, *O Lord*, according to our bounden duty, we confess that thou hast been exceeding merciful unto us all in things of this life: but infinitely more merciful in the things of a better life: & therefore we doe here from our very souls, render unto thee all humble & hearty thanks for all thy blessings and benefits bestowed upon our souls, and bodies: acknowledging thee to be that *Father of lights from whom we have received all those good and perfect gifts*: and unto thee alone for them, we ascribe to be due all glory, honour and praise

Jam. 1. 17.

praiſe, both now and evermore. But more eſpecially, we praiſe thy Divine Majeſty, for that thou haſt defended us *this day* from all perils, and dangers: ſo that none of thoſe judgments (which our ſins have deſerved) have fallen upon any one of us. Good Lord, forgive us the ſins which this day we have committed againſt thy Divine Majeſty, and our brethren: and for *Chriſt* his ſake, be reconciled unto us for them.

Pſa. 78. 49. And we beſeech thee likewiſe of the ſame thine infinite goodneſs and mercy to defend and protect us, and all that belong unto us, this night, from all dangers of fire, robbery, terrours of evil angels, or any other fear or peril which for our ſins might juſtly have fallen upon us: And that

Pſal. 91. 5. we may be ſafe *under the ſhadow of thy wings*, we here recommend our bodies and ſouls, and all that we have, unto thine Almighty protection. Lord, bleſs and de-

Gen. 3. 22. 2 Kings 6. 16. 17. Pſal. 91. 11. 12. Heb. 14. fend both us and them from all evil. And whilſt we ſleep, doe thou, *O Father* (who never ſlumbreſt nor ſleepeſt) watch over thy children, and give charge to thy *holy Angels* to *pitch their Tents* round about our houſes and dwellings, to *guard* us from all dangers, that ſleeping with thee, we may in the next morning be wakened by thee: and ſo being refreſhed with moderate ſleep, we may be the fitter to ſet forth thy glory in the conſcionable duties of our callings.

And we beſeech thee, O Lord, to be merciful likewiſe to thy whole Church, and

to

to continue the tranquility of these Kingdomes wherein we live, turning from us those plagues which the *crying sins* of this Nation doe *cry* for.

Preserve our religious King *Charles*, Queen *Mary*; the Noble and hopeful Prince *Charles*, with the rest of the Royal Progeny, the religious Lady *Elizabeth*, the Kings only Sister, and her Princely Issue: all our Magistrates and Ministers, all that fear thee, and call upon thy name, all our christian brethren and sisters that suffer sickness, or any other affliction or misery: especially those, who any where doe suffer persecution for the testimony of thy holy *Gospel*; grant them patience to bear thy cross, and deliverance, when, and which way it shall seem best to thy Divine wisdom. And Lord, suffer us never to forget our last end, and those reckonings, which then we must render unto thee. In health and prosperity make us mindful of sickness, and of the evil day that is behind, that these things may not overtake us as a *snare*, but that we may in good measure, like wise *Virgins*, be found prepared for the coming of *Christ*, the sweet *Bridegroom* of our souls. And now, O Lord, most holy and just, we confess that there is no cause, why thou (who art so much displeased with sin) shouldst hear the prayer of sinners: but for his sake only who suffered for sin, and sinned not. In the only mediation therefore of thine *eternal Son Jesus* our Lord and Saviour, we humbly

Luke 21.35. Mat. 25. 3. &c.

humbly beg these, and all other graces which thou knowest to be needful for us, shutting up these our imperfect requests, in that most holy Prayer, which Christ himself hath taught us to say unto thee; *Our Father which art, &c.*

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father; thy comfort and consolation, O holy and blessed Spirit, be with us and remain with us this night, and for evermore. Amen.

Then saluting one another, as becometh *Christians*, who are the *vessels of Grace*, and *Temples* of the *Holy Ghost*, let them in the fear of God depart every one to his rest, using some of the former private meditations for Evening.

Thus far of the Housholders publick *Practice of Piety, with his Family every day. Now followeth the Practice of Piety with the Church on the* Sabbath day.

Meditations of the true manner of practising Piety on the Sabbath day.

ALmighty God will have himself worshipped, not onely in a *private* manner, by private persons and Families: but also in a more *publick* sort, of all the godly joyned together in a visible *Church*, that by this means he may be known not only to be the *God*, and *Lord* of every *singular* person; but also of the creatures of the *whole universal* World.

Quest. But why doe not we *Christians*, under the *New*, keep the *Sabbath* on the

the *same* seventh day, whereon it was kept under the *Old Testament*?

I answer: because that our *Lord Jesus* (who is the *Lord* of the *Sabbath*, and whom the Law it self commandeth us to hear) did alter it from the *seventh day*, to this *first day* of the Week, whereupon we keep the *Sabbath*. For the holy Evangelist notes, that our *Lord* came into the midst of the holy Assembly, on the two first days of the two weeks immediately following his Resurrection, and then *blessed* the Church, *breathed* on the Apostles the *Holy Ghost*, and gave them the ministerial *keys*, and power of binding, and remitting sins. And so it is most probable he did in a *solemn* manner *every first day* of the week, during the forty dayes he continued on earth, between his *Resurrection*, and *Ascension* (for the fiftieth day after being the first day of the week, the Apostles were assembled) during which time, he gave Commandments unto the Apostles; and * *spake unto them those things which appertain to the Kingdome of God*, that is, instructed them how they should throughout the Churches (which were to be converted) *change* the *Sabbath* to the *Lords day*; the bodily sacrifices of beasts to the spiritual sacrifices of praise, Prayer, and contrite hearts; the Levitical Priesthood of the Law to the Christian *Ministery* of the Gospel; the *Jewish Temples* and *Synagogues* to *Churches*, and *Oratories*; the old Sacraments of

Mat. 12. 8. Deut. 18. 18, 19.

Joh. 20. 22.

*Act 1. 2. 3. Cyril bids us note, that Saint John doth not simply set down the manner of Christs appearing unto Thomas, but also the circumstance of the time (post dies octo) whence he concludes thus:

of *Circumcision* and *Passeover* to *Baptism*, and the *Lords Supper*, &c. as may appear by the like phrase; *Act* 19. 8. *&* *Act* 28. 23. *Col.* 4. 11. put for the whole *sum* of *Pauls* Doctrine, by which was wrought all these changes, where it took effect. So that as *Christ* was forty dayes instructing *Moses* in *Sinai*, what he should teach, and how he should rule the Church under the Law: so he continued forty dayes teaching his Disciples in *Sion*, what they should preach, and how they should govern the Church under the *Gospel*. And seeing it is manifest, that within those forty dayes *Christ* appointed what Ministers should teach, and how they should govern his Church to the worlds end; it is not to be doubted, but that within those forty dayes he likewise ordained on what day they should keep their *Sabbath*, and ordinarily doe the works of their Ministery, especially seeing that under the old Testament God shewed himself as careful both by his Moral, and Ceremonial Law, to prescribe the *time* as well as the matter of his worship. Neither is it a thing to be omitted, that the Lord [a] who hath times and seasons in his own power, appointed this first day of the week to be the very day, [b] wherein he sent down from Heaven the *Holy Ghost* upon the Apostles, so that upon that day they first began, and ever after continued the publick exercising of their Ministery, in the [c] preaching of the word, the [d] administration of the Sacraments, and the

Diem igitur octavum Dominicum diem esse necesse est, Cyril. in Johan. lib. 12. cap. 58.

a Heb. 7. 11. 12. Eph. 4. 10. 11. 1. 13.

Eph. 4. 11. 11. 12.

a Act. 1. 7.

b Act. 2. 1. &c.

c Act. 1. 1. 4.

d Act. 2. 38. 41. 42.

the [e] loosing of the sins of penitent sinners. Upon these, and the like grounds *Athanasius* plainly affirmeth, that the *Sabbath* day was changed by the Lord himself.

As therefore our *Communion* is termed the *Lords Supper*, because it was instituted of the *Lord*, for the remembrance of his death: so the Christian *Sabbath* is called the *Lords Day*, because it was ordained of the *Lord*, for the memorial of his *Resurrection*. And as the Name of the [g] *Lord* honoureth the one, so doth it the other: and as the Lord of the *Sabbath* by his *royal* prerogative, and *transcendent* authority could, so he had also reason to change the holy Sabbath from the seventh day to *this*, whereon we keep it. For as concerning the seventh day which followed the six dayes wherein God finished the Creation, there was no such *precise* institution, or necessity of sanctifying it perpetually, but such as by the same authority, or upon *greater* reason, and occasion, it might very well be changed and altered unto *some* other seventh day. For the Commandment doth * not say, Remember to keep holy *the seventh day next following the sixth day of the Creation*, or this, or that seventh day: but indefinitely, remember that thou keep Holy *a seventh day*. And to speak properly, as we take a day for the *distinction of time*, called either a day *natural* consisting of 24 hours, or a day *artificial*, consisting of 12 hours, from Sun rising, to Sun setting:

e Act. 2. 39.
f Athan. in frontisp. hom. de sen. Apo. 1. 10.
The Scripture of the New Testament gives not this honourable title to any thing, but only to the blessed Sabbath, and holy Supper. For as he substituted the Lords Supper instead of the Passover: so did he the Lords day in the Jewish Sabbaths room.
g 1 Cor. 11. 20.

* Wolphii Chronol. d. Tem. l. 2. c. 1.

ing: and withal consider the Sun *standing still* at noon, in *Joshuahs* time, the space of a whole day, and the Sun *going back* ten degrees, (*viz.* five hours, almost half an artificial day) in *Ezechias* time: the Jews themselves could not keep their Sabbath upon that *precise*, and *just distinction of time*, called at the first, the seventh day from the Creation.

Legis substantia est, sex diebus terrenis negotiis incumbere, septima divino cultui dare operam Josh. 10. 12, 13. 2 Kings 20. 11. Christoph. Helvic. Syst. conc. Theol. cum Judaic. cap. de Sab.

Add hereunto, that in respect of the diversity of *Meridians*, and the *unequal rising*, and *setting* of the Sun, every day varieth, in some places a *quarter*, in some *half*, in others a *whole* day: Therefore the Jewish seventh day cannot precisely be kept at the *same instant* of time every where in the world.

Now, our Lord Jesus having authority as *Lord over the Sabbath*, had likewise now far greater reason, and occasion to translate the Sabbath from the *Jewish* seventh day, unto the seventh day whereon Christians doe keep the Sabbath.

Mat. 12. 8. Isa. 65. 17, &c. Isa. 66. 22. Psa. 90. 3.

1. Because that by his *Resurrection from* the dead, there is wrought *a new spiritual creation* of the world: without which all the Sonnes of *Adam* had been *turned* to everlasting *destruction*, and all the works of the first creation had ministred no *consolation* unto us.

a 2Cor. 5. 17. b Gal. 6. 15. c 1Pet. 2. 10. d Eph. 4 24. e Col. 3. 10. f Mat. 26. 28.

2. And in respect of this new spiritual creation, the Scripture saith, that [a] *Old things are passed away, and all things are become new*: [b] *new* Creatures, [c] *new* people, [d] *new* men, [e] *new* knowledge, [f] *new* Testament,

ment,* *new* Commandments, *b new* names, *c new* way, *d new* song, *e new* garment, *f new* wine, *g new* vessels, *h new* Jerusalem, *i new* Heaven, and a *new* Earth. And therefore of necessity there must be instead of the old, a *new g* Sabbath day to honour and praise our Redeemer, and to meditate upon the works of our Redemption, and to shew the new change of the old Testament.

3. Because that on this day, *Christ* rested from all the sufferings of his *Passion*, and finished the glorious work of our *Redemption*. If therefore the *finishing* of the work of the *first Creation*, whereby God mightily manifested himself unto his Creatures, deserv'd a Sabbath for to solemnize the memorial of so great a work, to the honour of the worker, and therefore calls it mine *holy day*: much more doth the *new Creation* of the world, effected by the Resurrection of *Christ (whereby he mightily declared himself to be the Son of God)* deserve a Sabbath for the perpetual commemoration thereof, to the honour of Christ: and therefore worthily called the *Lords day*. For, as the deliverance out of the captivity of *Babylon* being greater, took away the *name* from the deliverance out of the bondage of *Egypt*: so the day whereon Christ finished the *redemption* of the world did more justly deserve to have the Sabbath kept on it, than on that day wherein God ceased from *creating* the World. As therefore in the *Creation*, the first day wherein it was finished, was consecrated

* Joh. 12. 14.
b Apo. 2. 17.
c Heb. 10. 10.
d Apo. 3. 9.
e Luke 5. 39.
f Apo. 21.
g 2 Pet. 1. 13.
h Isa. 66. 21. Heb. 4. 9.
Isa. 58. 13. Rom. 1. 4.
Apo. 1. 10. Jer. 13. 7. 8.

for a *Sabbath*: so in the time of *Redemption*, the first day wherein it was perfected, must be dedicated to a holy rest: but still a seventh day kept according to *Gods* Moral Commandment. The *Jews* kept the last *day* of the week, beginning their *Sabbath* with the night, when God rested: but Christians honour the Lord better on the first day of the week, beginning the *Sabbath* with the *day* when the Lord *arose*. They kept their *Sabbath* in remembrance of the Worlds Creation; but Christians celebrate it in *memorial* of the Worlds *Redemption*: yea, the *Lords* day, being the first of the *Creation* and *Redemption*, puts us in mind, both of the making of the *old*, and redeeming of the *new* world.

Gen. 2. 2. Lev. 23. 32 Neh. 13. 19. Mat. 28. 1. Act. 20. 7, 11.

Ex. 25. 21. "As therefore under the *Old Testament*, God, by the *glory* consisting of seven *Lamps*, *seven branches*, *&c.* put them in remembrance of the *Creation*, *Light*, *and Sabbaths rest*: So under the *New Testament*, Christ *the true light of the world*, approacheth in the *midst of the seven Lamps*, and *seven Candlesticks*, to put us in mind to honour our Redeemer in the *light of the Gospel* of the *Lords seventh day of rest*. And seeing the *Redemption*, both for *might* and *mercy* so far exceedeth the Creation, it stood with *great* reason that the *greater* work should carry the *honour* of the day. Neither doth the *honourable* title of the *Lords day diminish* the glory of the *Sabbath*; but rather being added, *augments* the dig-

Apo. 1. 13.

dignity thereof: as the name of *Israel* added unto *Jacob*, made the Patriarch the more *renowned*. Gen. 32. 28.

The reason taken from the example of *Gods resting* from the work of the *Creation* of the world, continued in force till the Son of *God ceased* from the work of the *Redemption* of the world, and then the *former* gave place to the *latter*.

4. Because it was fore-told in the *Old-Testament*, that the *Sabbath* should be kept (under the *New Testament*) on the *first day* of the week.

For, first, in the 110. *Psalm*, which is a Prophecy of *Christ* and his Kingdom, it is plainly fore-told that there should *be a solemn day of assembling, wherein all Christs people should willingly come together in the beauty of holiness*. Insomuch that *no rain* (of peace) *shall be upon those Families, that in that feast will not go up to Jerusalem* (the Church) *to worship the King, the Lord of Hosts*. Now on what day this holy Feast and Assembly should be kept, *David* sheweth plainly, in *Psal.* 118. which was a Prophecy of Christ, as appears, *Matth.* 21. 42. *Acts* 4. 11. *Eph.* 2. 20. as also by the consent of all the *Jews*, as *Jerome* witnesseth. Foreshewing how *Christ* by his ignominious death, should be *as a stone rejected of the Builders, or chief Rulers of Judea, and yet by his glorious Resurrection should become the chief stone of the corner*; he wisheth the whole *Church* to keep holy *that day* whereupon *Christ* Psal. 110. 3. Zech. 14 27.

Psal. 118. 24.

should effect this wonderful work, saying, *This is the day which the Lord hath made, let us rejoyce and be glad in it.* And seeing that upon this day, that which *Peter* saith of *Christ*, appeareth to be true, *That God made him both Lord and Christ*, Acts 2. 36. And therefore the whole Church under the *New Testament must celebrate the day of Christs Resurrection. Rabbi Baichay* also saw by the fall of *Adam* on the sixth day, that on the same day the *Messias should finish the work of mans Redemption.* And alluding to the speech of *Boaz* to *Ruth*, *Sleep unto the morning, that Messias* should rest in his grave all their Sabbath day; and he gathereth from that speech, *Gen.* 1. on the first day, *Let there be light*, that the *Messias* should rise on the *first day of the week*, from death to life, and cause the spiritual light of the Gospel to enlighten the World, that lay in the shadow of darkness and death. The Hebrew Author of the Book called *Sedar Olam Rabbi, cap.* 7. recordeth many memorable things, which were done upon the first day of the week, as so many types that the chief worship of God should (under the *New Testament*) be celebrated upon this day. As, *That on this day the cloud of Gods majesty first sate upon his people.* Aaron, *and his children first executed their Priesthood. God first solemnly blessed his people. The Princes of his people first offered publickly unto God. The first day wherein fire descended from Heaven. The first day of the World, of the Year,* of

Zohar upon *Gen.* fo. 21. Mr. *Broughton* require of consent, p. 50, 51.

Ex H. Wolphii Chron. de Temp. l. 2. cap. 2.

of *Months*, of the *Week*, &c. All ſhadowing, that it ſhould be the firſt, and chief holy day of the *New Teſtament*. Saint *Auguſtine* proveth by divers places, and reaſons, out of the holy *Scripture*, that *the Fathers, and all the holy Prophets under the Old Teſtament, did foreſee and know, that our Lords day was ſhadowed by their eighth day of Circumciſion*. And *that the Sabbath ſhould be changed from the ſeventh day to the eighth, or firſt day of the week*. And *Junius* out of *Cyprian* ſaith, that *Circumciſion was commanded on the eighth day, as a Sacrament of the eighth day, when Chriſt ſhould riſe from the dead*. The *Council Foro-Julienſe* affirms, that *Eſay propheſied of the keeping of the Sabbath upon the firſt day of the week*. If this Myſtery was ſo clearly ſeen by the Fathers, under the ſhadows of the *Old Teſtament*: ſure, the God of this world hath deeply blinded their minds, who cannot ſee the truth thereof under the ſhining light of the Goſpel. Therefore this change of the Sabbath day under the new, is nothing but a fulfilling of that which was prefigured and fore-propheſied under the *Old Teſtament*.

Aug. Epiſt. ad Januar. 116. c. 12.

Sacramentum hoc fuit diei illius octavi, quo Dominus reſurrexit ad juſtificationem noſtram, &c. ut ſcribit ad Fidum Cyprianus l. 3. Epiſt. 10 Junii. Gen. 17. 11 2 Cor. 4.

5. According to their Lords mind and Commandment, and the direction of the *Holy Ghoſt* (which alway aſſiſted them in their *Miniſterial* Office) the Apoſtles in all the Chriſtian Churches (which they planted) ordained that the Chriſtians ſhould keep the holy Sabbath upon that ſeventh day, which is the *firſt day*

of the week (a) *concerning the gathering for the Saints, as I have ordained in the Churches of* Galatia, *ſo do ye alſo. Every firſt day of the week, &c.* (b) *when ye come, together in the Church* (being the Lords day) *to eat the Lords Supper* (c) *to remember and ſhew the Lords death till he come &c.* In which words note.

1. That the *Apoſtles* ordained this day to be kept holy; therfore a divine Inſtitution.

2. That that day is named the *firſt day* of the week, therefore not the *Jewiſh* ſeventh, or any other.

3. *Every firſt day* of the week, which ſheweth a perpetuity.

4. That it was ordained in the *Churches of Galatia*, as well as of *Corinth*, and he ſetled one *uniform order* in all the (d) *Churches of the Saints*; therefore it was *univerſal.*

5. That the exerciſes of this day were * *Collections* for the poor (which appears by *Acts* 2. 42. and *Juſtin Martyrs* teſtimony, *Apolog.* 2.) which were gathered in the holy Aſſembly after *Prayer, preaching of the Word*, and *Adminiſtration* of the Sacraments, therefore it was ſpiritual.

6. That

a 1 Cor. 16. 1, 2.

b The *Syriack* Tranſlation hath, *Quum congregamini, non ſicut juſtum eſt in die Domini noſtri comeditis & bibitis.* The *Arabian* Tranſlation alſo hath thus: *Non comeditis & bibitis prout verè diebus Domini noſtri decet*; and *Beza* w tneſſeth, that in one ancient Greek Copy there is read, τὴν κυριακὴν, the Lords day add to every firſt day, &c.

(c) 1 Cor. 11. 20. 35, 36. (d) 1 Cor. 14. 35. * As the phraſe of breaking of bread, comprehendeth all other exerciſes of Religion, Act. 20. 7. So this phraſe of laying by in ſtore comprehendeth all the other exerciſes of the Sabbath: and why ſhould the Apoſtle require the Collections to be made on the firſt day of the week, but becauſe on this day the holy Aſſembly was held in the Apoſtles times.

6. That he will have the *collection* (though necessary) removed against his coming, lest it should hinder his preaching, but not their holy meeting on the Lords day; for it was the time ordained for the publick worship of the Lord, which argueth a necessity.

And in the same Epistle Saint *Paul* protesteth, that he delivered them *none other* Ordinance, or Doctrine, but *what he had received of the Lord.* Insomuch that he chargeth them, *that if any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you are the Commandments of the Lord.* But he wrote unto them, and ordained among them, to keep their *Sabbath* on the first day of the week: therefore to keep the *Sabbath on that day* is the very *Commandment* of the Lord. And how can he be either a true Prophet, or have any grace of Gods Spirit in his heart, who seeing so cleerly the Lords day to have been instituted, and ordained by the Apostles, will not acknowledge the keeping Holy of the *Lords day* to be a *Commandment* of the Lord? The *Jews* confess this change of the Sabbath to have been made by the Apostles, *Peter Alphon. in Dialog. contra Judæos, tit.* 12. they are therefore more blind and sottish than the *Jews*, who prophanely deny it.

1 Cor. 11. 3 & 25. 11.

1 Cor. 14. 37.

At *Troas* likewise St. *Paul*, together with seven of the *chief* Evangelists of the Church, *Sopater*, *Aristarchus*, *Secundus*,

Gaius, Timotheus, Tychicus, and *Trophimus*, and all the Christians that were there, kept the holy Sabbath on the *first* day of the week, in praying, preaching, and receiving the *Lords Supper*.

Act. 20.4 5. 6. &c.

And it is a thing to be noted, that *Luke* saith not, that the Disciples were sent to hear *Paul* preach, but the *Disciples being come together to break bread upon the first day of the week*, that is, to be partakers of the holy Communion, at what time the Lords death was by the Preaching of the Word shewed, 1 Cor. 11. 26. *Paul preached unto them, &c.* And that none kept those meetings but Christians, who only are call'd Disciples, *Act.* 11. 29 But at *Philippi*, whereas yet there were no Disciples, *Paul* is said to go on their Sabbath day, to the place where the Jews and their Proselytes were wont to pray, and there preached unto them: *Acts* 16. 12, 13. So that it is as cleer as the Sun, that it was the Christians usual manner to pass over the Jewish seventh day, and to keep the Sabbath, and their holy meeting on the first day of the week. And why doth S. *John* call this the Lords day, but because it was a day known to be generally kept holy to the honour of the Lord Jesus (who rose from death to life upon that day) throughout all the Churches which the Apostles planted? which St *John* called the Lords day, the rather, to stir up Christians to a *thankful* remembrance of their *Redemption*, by *Christ* his Resurrection

Act. 21.4, &c. Apo. 1. 10. Mos Christianus est, &c. It is the manner of Christians to call it the Lords day. Bed. in Luke cap. 41.

ction from the dead. And with the day, the *blessing* of the Sabbath is likewise *translated* to the *Lords day*, because that all the sanctification belonging to this *new world* is in Christ, & from him conveyed to Christians. And because there cannot come a greater authority than that of *Christ*, and his *Apostles*, nor the like cause as the *new creation* of the world: therefore the Sabbath can never be altered from this day to any other, whilst this world lasteth. Adde hereunto, how the Scripture noteth, that in the first planting and setling of the *Church*, nothing was done but by the special order and direction of the *Apostles*. 1 *Cor.* 11. 54. 1 *Cor.* 14. 36, 37. *Tit.* 1. 5. *Acts* 15 6, 24. and the *Apostles* did nothing but what they had warrant for from *Christ*, 1 *Cor.* 11. 23. Heb. 4. 4. & 5. 9.

To sanctifie then the Sabbath on the seventh day, is not a Ceremonial law *abrogated*, but the moral and perpetual Law of God perfected. So that the same perpetual Commandment which bound the Jews to keep the Sabbath on that seventh day, to celebrate the *worlds creation*, binds *Christians* to solemnize the Sabbath on this seventh day, in memorial of the *worlds Redemption*: for the fourth Commandment, being a Moral Law, requireth a seventh day to be kept holy for ever. And the *Morality* of this, as of the rest of his Commandments is more religiously to be kept of us under the *Gospel*, than of the *Jews* under the Law, by how much

we (in baptism) have made a more special *Covenant* with God, to keep his Commandments: and God hath covenanted with us, to free us from the *curse*, and to assist us with his Spirit to keep his Laws. And that this Commandment of the Sabbath (as well as the other nine) is *Moral* and *perpetual*, may plainly appear by these reasons.

Ten reasons demonstrating the Commandment of the Sabbath to be Moral.

1. BEcause all the reasons of this Commandment, are moral and perpetual: And God hath *bound* us to the obedience of this Commandment, with more forcible reasons than to any of the rest. First, because he did foresee that irreligious men would either more carelesly *neglect*, or more boldly *break* this Commandment, than any other. Secondly, because that in the *practice* of this Commandment the keeping of all the other consisteth: which makes God so often complain, that all his *worship* is neglected, or overthrown, when the *Sabbath* is either † neglected or transgressed. It would make a man amazed (saith Mr. *Calvin*) to consider how oft, and with what *zeal and protestation God* requireth all (that will be his people) to sanctifie the seventh day: Yea how the *God of mercy*, *mercilesly* punisheth the breach of this Commandment with cruel death, as though it were the sum of his whole honour and service.

† Jer. 15. 22. Exod. 10. 19, 20, 21, 24. and 23. 38. *Ex Bodin. de Repub. l. 4. c. 2.*

And

And it is certain, that he who makes no conſcience to break the *Sabbath*, will not (to ſerve his turn) make any conſcience to break any of the other Commandments; ſo he may do it without *diſcredit* of his reputation, or danger of Mans Law. Therefore God placed this Commandment in the midſt of the two Tables; becauſe the keeping of it is the beſt help to the keeping of all the reſt. The *conſcionable* keeping of the *Sabbath* is the *Mother* of all Religion, and good diſcipline in the Church. Take away the *Sabbath*, and let every man ſerve God when he liſteth, and what will ſhortly become of *Religion*, and that peace and order which God will have to be kept in his *Church?* the *Sabbath day* is Gods *Market day* for the weeks proviſion, wherein he will have us to come unto him, and *buy of him without ſilver or money*, the *Bread* of Angels, and *water* of life, the *Wine* of the Sacrament, and *Milk* of the Word to feed our Souls; *tryed Gold*, to enrich our Faith; precious *Eye-ſalve*, to heal our ſpiritual blindneſs; and the *white rayment* of Chriſts righteouſneſs, to cover our filthy nakedneſs. He is not far from true *Piety*, who makes conſcience to keep the *Sabbath* day: but he who can *diſpenſe* with his conſcience, to *break* the *Sabbath* for his own profit or pleaſure, his heart never yet felt what either the fear of God, or *true Religion* meaneth. For of this Commandment may that ſpeech of S. *James* be verified; He that

1 Cor. 14. 39, 40.

Eſay 55. 1, 2.

Apoc. 3. 18.

Jam. 2. 10

that faileth in one is guilty of all. Seeing therefore, that God hath *fenced this* Commandment *with so many Moral* reasons, it is evident that the Commandment it self is *Moral.*

2. Because it was commanded of God to *Adam* in his *innocency*; whilst (holding his happiness, not by faith in *Christs merits*, but by obedience to *Gods Law*) he *needed* no ceremony, shadowing the Redemption of Christ. A Sabbath therefore of a seventh day cannot be simply a ceremony, but an Essential part of Gods worship, enjoyned unto Man, when there was but one condition of all men. And if it was necessary for
Gen. 2. 8. our *first Parents* to have a Sabbath day, to serve God in their *perfection*, much more need their *posterity* to keep the *Sabbath* in the state of their *corruption.* And seeing *God himself* kept this day holy, how can that man be holy, that doth wilfully profane it?

Exod. 34. 13, &c. 3. Because it was one of the Commandments which God spake with his own mouth, and twice wrote with his own fingers in Tables of stone, to signifie their authority & perpetuity. All that God wrote were *moral* and *perpetual* Commandments, and those are reckoned ten in number.
Deut. 4. 11. If this were now but an abrogated Ceremony, then there were but nine *Commandments.* The Ceremonial that were to be *abrogated by Christ*, were written
Deut. 4 2. all by *Moses.* But this of the Sabbath, with the other nine written by God himself, were put into the Ark, where no Ceremo-

Ceremonial Law was put, to shew that they should be the perpetual *Rules* of the Church, yet such as none could *perfectly* fulfil and keep, but only Christ. 1 Reg. 8. 5. Heb. 9. 3.

4. Because Christ professeth *that he came not to destroy the Moral-Law:* and that the least of them should not be abrogated in his Kingdom of the *New Testament*. Insomuch *that whosoever breaketh one of the least of these ten Commandments, and teacheth men so, he should be called the least in the Kingdome of Heaven*: that is, he should have no place in his Church. Now the Moral Law commandeth one day of seven to be perpetually kept a Holy Sabbath. And Christ himself *expresly* mentioneth the keeping of a Sabbath among his Christians at the destruction of *Jerusalem*, about 42 years after his resurrection. By which time all the *Mosaical* Ceremonies (except eating of blood, and things strangled) were by a publick decree of all the Apostles quite abolished, and abrogated in Christian Churches. And therefore Christ admonisheth his Disciples, *to pray that their flight be not in winter, nor on the Sabbath day*. Not in the winter: for that (by reason of the foulness of the wayes and weather) their flight should be more *painful* and *troublesome* unto them: not upon the Sabbath, because it would be more *grievous* to their hearts, to spend that day in toyling to save their *lives*, which the Lord had commanded to be spent in *holy exercises*, to comfort their *souls*. Now Mat. 5. 17. Mat. 5. 19. Act. 15. 20, 21, 24. 28. Mat. 24. 20

Now if the ſanctifying of the Sabbath on this day had been but *ceremonial*, it had been no grief to have fled on this day, no more than on any other day of the week. But in that Chriſt doth tender ſo much this fear and grief of being driven to *fly on the Sabbath day*; and therefore wiſheth his to pray unto God to prevent ſuch an occaſion, he plainly demonſtrates, that the *obſervation* of the *Sabbath* is no abrogated ceremony, but a *Moral* Commandment, confirmed and eſtabliſhed by Chriſt among Chriſtians. If you would know the day whereupon Chriſt appointed chriſtians to keep the *Sabbath*, S. *John* will tell you, that it was on the *Lords Day*, *Apoc.* 1. 10. If your will know on what day of the week that was, S. *Paul* will tell you, that it was on every *firſt day* of the week, 1 *Cor.* 16. 1.

As *Chriſt* admoniſhed, ſo *Chriſtians* pray, and according to their prayer, God, (a little before the wars began) *warned* by an *Oracle*, all the *Chriſtians* in *Jeruſalem* to depart thence, and to go to *Pella*, a little Town beyond *Jordan*, and ſo to eſcape the wrath of God that ſhould fall upon that City and Nation. If then a *Chriſtian* ſhould not, without *grief of heart*, *fly* for the *ſafety* of his life on the *Lords day*, with what joy or *comfort* can a true Chriſtian *neglect* the holy *exerciſes* of Gods worſhip in the *Church*, to ſpend the greateſt part of the *Lords day* in prophane and carnal ſports, or ſervile labours? And ſeeing the deſtruction of *Jeruſalem* was both a *Type*, and

Euſeb. hiſt. Eccl. lib. 3. c. 5. It is probable, that this Oracle was that voice (Migremus hinc) which with an earth-quake was heard by night in the Temple mentioned by Joſeph. de bello Judaico, lib. 7. cap. 12. Mat. 24. 35.

and an assurance of the destruction of the *World*, who seeth not, but that the holy Sabbath must continue till the very end of the world?

5. Because that all the *Ceremonial* Law was enjoyned to the *Jews* only, and not to the *Gentiles*: but this Commandment of the holy Sabbath (as Matrimony) was instituted of God, in the state of *Innocency*, when there was but one state of all men, and therefore enjoyned to the *Gentiles*, as well as to the *Jews*. So that all Magistrates and Housholders were commanded to *constrain all strangers*, (as well as their own *Subjects* and *Family*) to observe the holy Sabbath, as appears by the fourth Commandment, and practice of *Nehemiah*. All the *Ceremonies* were a partition wall to separate *Jews* and *Gentiles*. But seeing the *Gentiles* are bound to keep his Commandment as well as the *Jews*, it is evident that it is no *Jewish* Ceremony. And seeing the same authority is for the Sabbath, that is for Marriage, a man may as well say, that Marriage is but a Ceremonial Law, as the Sabbath. And remember, that where Marriage is termed but once the Covenant of God, because instituted by God in the *beginning*; so the Sabbath is every where called the *Sabbath of the Lord thy God*, because ordained by God *in the same* beginning both of *time*, *state*, and *perpetuity*: therefore not Ceremonial.

Isa. 56. 6.

Neh. 13. 11, &c. Eph. 2. 14. Prov. 2. 27 Mat. 19. 5. &c.

The *corruption* of our nature found in the manifest

manifest opposition of wicked men; and in the *secret unwillingness* of good men to sanctifie sincerely the Sabbath, sufficiently demonstrateth that the Commandment of the Sabbath is *spiritual* and *moral*.

7. Because that as God by a *perpetual* decree, made the Sun, the Moon, and other lights in the *Firmament* of Heaven, not only to divide the *day from the night*, but also to be for [a] *signs* and for [b] *seasons*, and for [c] *days* and for *years*: so he ordained in the *Church* on earth, the holy Sabbath to be not only the *appointed season*, for his solemn worship; but also the perpetual rule and measure of time. So that as seven dayes make a *week*, four *weeks a month*, 12 *months a year*: *so seven years make a Sabbath of years*, seven *Sabbaths* of years a *Jubilee*: and 80. *Jubilees*, or 4000 years, or after *Ezechiel* 4000 Cubits, the whole time of the *Old Testament*, till Christ by his *Baptism* and *Preaching*, began the state of the *New Testament*. Neither can I here pass over without admiration, how the *Sacrament of circumcision* continued in the Church 39 *Jubilees* from *Abrah.* to whom it was first given, unto the *Baptism* of *Christ* in *Jordan*, which was just so many *Jubilees* (after *Buchholcherus* account) as the world had continued before from *Adam* to the birth of *Abraham*. *Moses* began his Ministry on the 80 year of his age: Christ enters upon his Office in the 80 *Jubilee* of the Worlds age. *Joseph* was thirty years old, when he

Nitimur in vetitum. Hor. Rom. 7. 14. Gen. 1. 18. Job. 9. 9. Job 38. 31. Amos 5. 8.

a To distinguish twixt Spring and Harvest, Summer & winter, and to foreshew Judgments to come. Moadim.

b One of the seven days of the week from the other.

c Solar. Sabbataris and Jubilee. Ex. 23. 11, 12. Index Chr. apud An. Mund. 1998.

he began to rule over *Egypt*, *Gen.* 41 46. And the *Levites* began to serve in the Tabernacle at thirty years old; so Christ likewise, to answer these figures, began his Ministery in the thirtieth *Jubilee* of *Moses*, and when he began to be thirty years of age, *Luke* 3. 23. in the midst of *Daniels* last week, and so (continuing his Ministery on earth three years and a half) finishing our redemption, and *Daniels* periods by his innocent death upon the Cross. The most of all the great *alterations*, and strange *accidents*, which fell out in the Church, came to pass either in a *Sabbatical* year, or in a year of *Jubilee*: For example.

The seventy weeks of *Daniel* beginning the first year of *Cyrus*, and the 3439. year of the World, contain so many *years*, as the world did *weeks* of years unto that time, and so many *weeks of years*, as the world had lasted *Jubilees*. *Daniels* seventy weeks of years, contained four hundred and ninety single years: the world before that time, 490. weeks, or Sabbaths of years, *Daniels* Period seventy weeks, the worlds 70 *Jubilees*: so that to comfort the Church for their 70 years captivity, which they had now according to *Jeremies* prophecy endured in *Babylon*, *Gabriel* tells *Daniel*, that at the end of 70 weeks, or Sabbaths of years, that is 70 times seven years, or 490. years, their eternal redemption from Hell, should be effected by the death of Christ, as sure as they were now

After M. Rob. Pont. his computation Treatise of the last decaying age of the world, published, An. Dom. 1600. R. Pont. Treat. of the last age, *p.* 17.

Jer. 25. 11 12.

now redeem'd from the captivity of *Babylon.* This period of *Daniel*, containing 70. Sabbaths, or 10 *Jubilees* of years, began at the first *liberty* granted the *Jews* by *Cyrus*, in the first year of his reign over the *Babylonians*, mentioned *Ezra* 1. 1. and ends justly at the time that Christ died upon the Cross From the death of *Christ*, or at the last end of *Daniels* weeks, to the seventy and one year of *Christ*, the world is measured by seven seals, or seven Sabbaths of years, making one compleat *Jubilee.* From the end of those seven *seals*, the world is measured to her * by 7 Trumpets, each containing 245. years (as some conjecture, about 440. years hence, the truth will appear) *Enoch*, the seventh from *Adam*, having lived so many years as there are days in the year, 365. was translated of God in a *Sabbatical* year. *Moses* the seventh from *Abraham*, as another *Enoch*, is *buried of God*, but born in a *Sabbatical* year of the world, 2373. and in the 777. year since the Flood (after *Broughtons* Computation) is saved, as a new *Noah*, in a Reed *Ark*, and lived a *Builder* of the Church, so long as *Noah* was *building the Ark*, 120. years. The promise was made to *Abraham* in a Sabbatical year, being the 2023. of the world. The sixth year of *Joshuah*, being 2500. years from the Creation of the world, wherein the land was possessed, & divided among the Children of *Israel*, was a Sabbatical year, and the * 50. *Jubilee* from the Creation of the World.

Apoc. 5. 1.

* Apoc. 8. 2. & 9. 7. Napier on the Ap. Proposition 6, 8, 9. and his Resolution.

Pont. of the last age of the world, pag. 12. Buchol. 2. Index Chr. Broughtons consent, A. M. 1430. Deut. 3. 20. Pont. ibid. & Scaliger Buchol.

*Pont. p. 21 Buch. Chro. apud A. M. 2300.

World. At this year *Moses* began his *Jubilee*, by which, (as with a chain of thirty links) he tyeth the parting of *Canaans* possession to the *Israelites* by *Joshuah*, to the opening of the Kingdom of Heaven to all beleevers. And so carrieth the Church of the *Jews*, by a [a] joyful stream of *Jubilees*, from the *Type* to the *Substance*, from *Canaan* to *Heaven*, from *Joshuah* to *Jesus*: for Christ at the end of *Moses* thirty *Jubilees*, and the beginning of the thirtieth year of his age, at his Baptism openeth Heaven, and gives the *cleerest Vision* of the blessed Trinity that was seen since the world began. And by the silver *Trumpet* of his *Gospel* proclaims, according to the Prophecy of *Esay*, eternal Redemption to all that repent and believe in him.

And the year of our Saviour Christs birth, being the 3948. of the World, was at the end of the Sabbatical year, and the [b] 564. Septenary of the World. *Moses* maketh the common age of all men, to be *ten times seven*, *Psalm* 90. and every seventh year commonly produceth some notable [c] change or accident in mans life: And no wonder, for as *Hippocrates* affirmeth, that a child in his Mothers womb, on the seventh day of his conception, hath all his members finished; and from that day

a Jub. some derive of trumpets, or Rams horns wherewith the Jubilee was sounded: others from Jubal a stream, because they carry us to the death of Christ, the Author of our eternal rest and joy Esay 61. 1. Luke 4. 18.

b Pont. of the last decaying age of the world p. 1231 1321.

c Experimentum est in plerisque omnibus 63. annum cum periculo & clade aliqua venire, aut corporis morbiq; graviores aut vitæ interitus, aut animi ægritudines, Au. Gell. lib. 1. 15. c. 7. Aug. in Epist. ad Carum nepotem exultat se Climactera, communem seniorum annum 63. evasisse. Bodin de Repub. lib. 4. cap. 2.

grow-

groweth to the perfection of birth: which is always either the ninth, or seventh moneth. At seven years old, the child casts his teeth, and receives new. And every seventh year after, there is some alteration or change in mans life, especially, at *nine times seven* the *Climacterick* year, which by experience is found to have been fatal to many of those learned men, who have been the chiefest lights of the world; and if they scaped that year, yet most of them have departed this life in a *septenary* year. *Lamech* died in the year of his life 777. *Methusalem*, the longest liver of the Sons of men, died when he began to enter his 900. and 70 year, *Abraham* died when he had lived 25. times seven years. *Jacob* when he had lived 21. times seven years, *David* after he had lived 10. times seven years. So did *Galen*, so did *Petrarch*, who (as *Bodin* noteth) died on the same day of the year that he was born: so did the Maiden Queen * *ELIZABETH* of blessed and never dying memory, who came into this World, the *Eve of the Nativity of the blessed Virgin Mary*: and went out of this World, on the *Eve of the Annunciation of the blessed Virgin Mary*. *Hippocrates* dyed in the 15. *septenary*, *Hierome* and *Isocrates* in their 13. *Pliny*, *Bertolus*, and *Cæsar* in their 8. *septenary*. And *Johannes de temporibus*, who lived 361. years, died in the 53. *septenary* of his life. The like might be observed of innumerable others. And indeed the whole

* Aristot. Cicero, Bernard, Bocace, Erasmus, Luther, Melanct. Sturmius.

* She was, she is, (what can there be more said) in earth the first, in heaven the second Maid. *Bodin. Buchol.*

whole life of man is measured by the Sabbath: for, how many years soever a man liveth here, yet his life is but a life of seven days multiplyed; so that in the number of seven there is a mystical perfection, which our understanding cannot attain unto.

Climax vitæ virorum fere septenariis, aut novenariis: fœminarum verò senariis definitur, Bodin. *de Rep.* 4. *cap* 2.

All which *Divine* disposition of admirable things, so oft by *sevens*, calls upon us to a continual meditation of the blessed *seventh* day Sabbath, in knowing and worshiping God in this life: that so from Sabbath to Sabbath, we may be translated to the eternal glorious Sabbath of rest and bliss in the life to come.

By the consideration whereof, any man that looketh into the holy History, may easily perceive, that the whole *course* of the World is drawn, and guided by a certain chain of Gods providence, disposing all things in *number*, *measure*, and *weight*. All *times* are therefore measured by the Sabbath: so as Time and the Sabbath can never be separated. And the *Angel* swears, that *this measuring of Time* shall continue, *till that time* shall be no more. And as the Sabbath had its *first institution* in the *first Book of* the Scriptures, so hath it its *confirmation* in the *last*: and as this Book doth authorize this day, so this day graceth the Book; in that the matter thereof was revealed upon so holy a day, the *Lords* revelation upon the *Lords* day; As well therefore may they pull the Sun, Moon, and Stars out of the heavens,

Wisd. 11. 17. *Wolph. Præm. Chr. Apo.* 10. 6. *Tempus est rerum mundanarum duratio extrinsecus observata. H. Wolph. Chr.* c. 1. *Tempus cum mundo cœpit, & una desiturum est, ib.* Gen. 2. 3. Apo. 1. 10.

vens, as aboliſh the holy Sabbath (times mete-rod) out of the Church, ſeeing the Sabbath is ordained in the Church, (as well as the Sun and Moon in the Firmament) for the diſtinction of times.

Si quid horum tota die per orbem frequentat Eccleſia, Non hoc quin ita faciendum ſit diſputare, inſolentiſſimæ inſaniæ eſt? *Aug.* Epiſt. 118. ad Jan.

8. Becauſe that the whole Church by an univerſal conſent ever ſince the *Apoſtles* time, have ſtill held the Commandment of the Sabbath, to be the moral and perpetual Law of God, and the keeping of the Sabbath, on the firſt day of the week, to be the inſtitution of *Chriſt* and his *Apoſtles*.

Synod. Col. part 9. c. 9

The Synod, called *Synodus Colonienſis*, ſaith, that the *Lords* day hath been famous in the Church *ever ſince the Apoſtles time*.

Ignat. ad Magneſ.

Ignatius Biſhop of *Antioch* living in Saint *Johns* time, ſaith, *Let every one that loveth Chriſt, keep holy the Lords day, renowned by his Reſurrection, which is the Queen of dayes, in which death is overcome, and life is ſprung up in Chriſt.*

Apol. 2.

Juſtin Martyr, who lived not long after him, ſheweth how the Chriſtians kept their Sabbath *on the Lords day*, as we do.

Origen. homilia 7. ſuper Exod. 1.

Origen, who lived about 180. years after Chriſt, ſhews the reaſon why the *Sabbath* is tranſlated to the Lords day.

Epiſt. ad Januar. 119. c. 13. & ad Caſſal. Ep. 89.

Auguſtine ſaith, *That the Lords day was declared unto the Church by the Reſurrection of the Lord upon that day*; *Ex illo cœpit habere feſtivitatem ſuam*, and by Chriſt it was firſt ordained to be kept holy. And in another place. *That the Apoſtles appointed the Lords day to be kept with all religious ſolemnity, becauſe that upon*

Aug. de temp. ſer. 251.

that

that day our Redeemer rose from the dead which also is therefore called the Lords day.

As therefore *David* said of the *City of God*, so may I say of the *Lords day*, *Glorious things are spoken of the day of the Lord*: for it was the *birth-day* of the world, the *first day* wherein all creatures began to have being. In it *light* was drawn out of *darkness*. In it the Law was given on Mount *Sinai*, In it the *Lord rose* from death to life. In it the *Saints* came out of their graves, assuring that on it *Christians* should rise to newness of life. In it the *Holy Ghost* descended upon the *Apostles*. And it is very probable, that on the seventh day, when the seven Trumpets have blown, the cursed *Jericho* of this world shall fall, and our true *Jesus* shall give us the *promised* possession of the *heavenly Canaan*.

Psa. 87. 3. Aug. de temp. ser. 25, & 154. Con. Const. Can. 8. Wolphius Chr. lib. 1, c. 10. Miss. Bipont. post Dom. Pasc. Mat. 27. 52. Codoman. Annal. An. Mund. 2515 Josh. 6. 13. Apo. 10. 7.

He that would see the uniform consent of Antiquity, and practice of the Primitive Church in this point, let him read *Eusebius* Ecclesiastical History, *Lib.* 4. *c.* 23. *Tertullian*, *Lib. de Idololatria*, *cap.* 19. *Chrys. Serm.* 5. *de resurrectione. Constitut. Apolol. cap.* 37. *Cyril. in Johan. l.* 12. 2. 55. Of this judgment are the sound new Writers: See *Fox* on the *Apoc.* 1. 10. *Bucer* in *Matth.* 12. 11. *Gualt.* in *Malach.* 3. *hom.* 23. *Fulk* on the Rhemish Testam. *Apoc.* 1. 10. *Chem. Exam. Conc. Trid. par.* 4. *de diebus festis*, *Wolph. Chron. lib.* 2. *cap.* 1. *Armin. Thes. in* 4. *præcept.* and innumerable others. Learned *Junius* shall speak for all. *Quamobrem cum dies Dominicus, &c.*

Aug. ad Casulan. Ep. 86 & ad Janu. 119 cap. 19. Aug. serm. de temp. 251. & 154. & Conc. 6. Const, can 8 *Non dubitamus quin varie apud Christianos Sabbathum violetur, non abstinendo ab iis quæ aliis diebus licita sunt. Armen. Junius Prælect. in Gen. 2. 3.

Where-

Wherefore seeing the Lords day is both by the fact of Christ, (viz. *his Resurrection and often appearing to his Disciples upon that Day*) *by the example and institution of the Apostles, and by the continual practice of the antient Church, and by the testimony of the Scripture, observed and substituted into the place of the Jewish Sabbath;* Ineptè faciunt, *they do foolishly, who say, that the observation of the Lords day is of Tradition, and not from the Scripture, that by this means they might establish the traditions of men.* And again, *the cause of this change is the resurrection of Christ, and the benefit of the restoring of the Church by Christ, the remembrance of which benefit did succeed in the place of the memory of the creation.* Non humana tradit, sed Christi ipsius observatione & institutione. *Not by the tradition of man, but by the observation and appointment of Christ, who both on the day of his resurrection, and on every 8. day after, unto his ascension into heaven, did appear to his Disciples, and came into their assemblies.*

Exod. 31. 13, 14, &c. Ezech. 20 12, 20. Ezech. 46. 1, 2, 3, &c. Ex. 35. 2. Armen. disput. Theol. in præcep. 4. Thes. 14. Act. 10. 13

9. Because that the Lord himself expoundeth the end of the Sabbath, to be a *sign and document for ever, betwixt him and his people, that he is Jehovah, by whom they are sanctified*; and therefore must only of them be *worshipped*: and upon the *pain of death*, charged his people for ever to keep this memorial inviolated. But this end is moral and perpetual. Therefore this Sabbath is moral and perpetual. What *God hath perpetually sanctified, let no man ever presume to make common, or prophane.*

Upon

Upon this ground it is, that the Commandment terms this day, the *Sabbath of the Lord thy God*, and God himself calls it, *his holy day*. And upon the same ground likewise the *Old Testament* consecrated all their Sabbaths and Holy Dayes, to the worship and honour of God alone. To dedicate therefore a Sabbath to the honour of any creature, is gross Idolatry. For the first Table makes it a part of Gods worship, to have a Sabbath to his honour: so doth *Lev.* 23. 3. 37, 38. &c and *Ezek.* 20. 20. *Neh.* 9. 14. the *Sabbath is put* for the *whole worship of God*. And our Saviour teacheth, that *we must worship the Lord God only*, Matt. 4. and therefore keep a Sabbath to the only honour of God. The Holy Ghost notes it as one of *Jeroboams* greatest sins, that he ordained a feast from the *device of his own heart*, 1 *Kings* 12. 33. and God threatneth *to visit Israel for keeping the dayes of Baalim*: that is, of Lords, as Papists do of Saints, *Hos.* 2. 13. but saith, that *such forget him*. And so indeed none are less careful in keeping the *Lords Sabbath*, than they who are most *superstitious* observers of *mens holy dayes*. The Church of *Rome* therefore commits gross *Idolatry*.

Isa. 58. 13.

Read H. Wolphius Chron. de Temp. l. 2. c. 4. p. 118 &c. 7. p. 140, &c.

First, in taking upon her to *ordain Sabbaths*, which belong only unto the *Lord of the Sabbath* to doe.

Secondly, in *dedicating* those Holy days to the *honour of creatures*, which in effect is to make them *sanctifying Gods*.

Thirdly, in tying to these days, *Gods Worship*, *Prayers*, *Fasting*, and *merit*.

Fourthly, in exacting on these days of *mans invention*, a *greater measure* of solemnity and sanctification, than upon the *Lords day*, which is *Gods Commandment*, which in effect is to prefer *Anti-Christ* before *Christ*. Our *Church* hath justly abolished all superstitious and idolatrous Feasts; and only retains a few Holy days, to the honour of *God alone*, and easing of servants, *Deut.* 5. 14. though long custome forceth to use the *old names* for *civil* distinction: as *Luke* used the prophane names of *Castor* and *Pollux*, *Acts* 28. 11. and *Christians* of *Fortunatus*, 1 *Corinth.* 16. 17. *Mercurius*, *Rom.* 16. 14. and *Jews* of *Mardocheus day*. 2 *Mac.* 15. 37.

10. Lastly, the examples of Gods Judgments on Sabbath-breakers, may sufficiently seal unto them, whose hearts are not feared, how wrathfully Almighty God is displeased with them, who are wilfull prophaners of the *Lords day*.

Num. 15 32 The Lord (who is otherwise the God of mercy) commanded *Moses* to stone to death the man (who of a *presumptuous* mind) would openly go to gather sticks on the Sabbath day. The fact was small, true, but his sin was the greater, that (for so small an occasion) would presume to break so great a Commandment.

2 Mac. 15. 27 Cant. Magdel. 12. c. 6. *Nicanor* offering to fight against the *Jews* on the Sabbath day, was slain him-

himself, and thirty five thousand of his men.

A Husband-man grinding Corn upon the Lords day, had his Meal burned to ashes.

Another carrying Corn on *this day* had his Barn and all his Corn therein burnt with fire from *Heaven* the next night after. Disp. de tempore, Ser. 117.

Also a certain Noble-man, prophaneing the Sabbath usually in Hunting, had a Child by his Wife with a head like a Dog, and with ears, and chaps, crying like a Hound. Tho. Cantiprat. lib. 2 de lap. Tem. admiran vindict. De The. Hist.

A covetous *Flax Wife* at *Kingstat* in *France*, *An.* 1559. using with her Maids to work at her trade on the *Lords day*, it seemed unto them that fire issued out of the *Flax*, but did no harm: the next Sabbath it took fire indeed, but was quickly quenched: but not taking warning by this, the third Sunday after it took fire again, burnt the house, and so scorched the *wretched woman* with two of her Children, that they died the next day: but (through Gods mercy) a Child in the Cradle was taken out of the fire alive and unburnt. Johan. Fine lib. 3 de miraculis.

On the 13 *of January*, *Anno Dom.* 1582. being the *Lords Day*, the Scaffolds fell in *Paris-Garden*, under the people at a *Bear-baiting*, so that eight were suddenly slain, and innumerable hurt and maimed. A warning to such, who take more pleasure on the *Lords day* to be in a *Theatre* beholding Stowes Abridgement, An. 1582. *Discite jam moniti Dominum non temnere Christum.*

holding *carnal* ſports, than to be in the *Church* ſerving God with the *ſpiritual* works of *Piety*.

Many fearful examples of *Gods* Judgments by fire have in our dayes been ſhewed upon divers Towns where the profanation of the Lords day hath been openly countenanced.

Stratford upon *Avon* was twice on the ſame day twelve-month (being the *Lords day*) almoſt conſumed with fire, chiefly, for prophaning the *Lords Sabbaths*, and for contemning his Word in the mouth of his faithful Miniſters.

Teverton in *Devonſhire*, (whoſe remembrance makes my heart bleed) was often times admoniſhed by her godly Preacher that God would bring ſome heavy judgment on the Town for their horrible prophanation of the *Lords Day*, occaſioned chiefly by their Market on the day following. Not long after his death, on the third of *April*, *Anno Dom.* 1598. God (in leſs than half an hour) conſumed with a ſudden and fearful fire, the whole Town, except only the *Church*, the *Court-houſe*, and the *Alms-houſes*, or a few poor peoples dwellings; where a man might have ſeen 400. dwelling houſes all at once on fire, and above 50. perſons conſumed with the flame. And now again ſince the former Edition of this Book, on the fifth of *Auguſt* laſt, 1612. (fourteen years ſince the former fire) the whole Town was again fired and conſumed, except

Whilſt the Preachers cried in the Church, prophaneſs, prophaneſs, Gain would not ſuffer them to hear: therefore when they cryed fire, fire, in the ſtreet, God would not ſuffer any to help.

except some thirty *houses of poor people*. with the *School-house*, and *Alms-houses*: they are blind, who see not in this the finger of God. God grant them grace when it is next built, to change their Market-day, and to remove all occasions of prophaning the *Lords day*. Let other Towns remember the *Tower* of *Silo*. Lu. 13. 4. and taking warning by their neighbours chastisements, fear Gods threatnings, *Jer.* 17. 7. and beleeve Gods Prophets if they will prosper, 1 *Chr.* 20. 20.

Many other examples of Gods judgements might be alledged, but if these are not sufficient to terrify thy heart from the willful profanation of the *Lords day*, proceed in thy profanation, it may be the *Lord* will make thee the next *example*, to teach others to keep his *Sabbaths* better.

He punisheth some in this life, to signify how he will plague all willful transgressors of his Sabbath at the last day.

Thus we have proved, that the Commandment of the Sabbath is *Moral*, and that the change of it from the seventh to the first day of the week was instituted by the authority of *Christ*, and of his *Apostles*. But as in promulgation of the Law divers Ceremonies peculiar to the Jews were annexed, the rather to bind that people to the more carefull performance thereof, as to the first Commandment, *their deliverance from Egypt*, shadowing *their redemption from Hell*, to the fifth Commandment, *length of daies in Canaan*, typing

eternal life in heaven: to the sixth Commandment, *abstinence from blood, and things strangled*, figuring the care to *abstain* from all kind of murther: and to the whole Law, the ceremony of * *Parchment lace* putting them in mind to keep within the limits of the Law. So likewise to the fourth Commandment, were added *some ceremonies* which peculiarly belonged to the *Jews* and to no other people, as 1. The *double* * *Sacrifices* appointed for them on the Sabbath day, shadowing how God will be served on the Sabbath with greater obedience than on the week days. 2. The * *rigid and strict ceasing from making of fire*, * dressing of meat, and all bodily labour, both * remembring them of their full deliverance by *Moses* conduct from the fiery Furnaces, and slavery of *Egypt* upon * that day: as also shadowing unto them the *eternal redemption of our souls from Hell* by the death of Christ. 3. The keeping of the Sabbath upon the *precise seventh day in order of the creation*, shadowing to the Jews, that Christ by his death and resting on their Sabbath in the grave, should bring them rest, and ease from the burthen and yoke of the Legal ceremonies, *which neither they, nor their fathers were able to bear*, *Act.* 15.10 *Col.* 2.16, 17.

And howsoever in *Paradise* before mans fall, the keeping of the Sabbath on the seventh day of the *Creation*, was not a *Ceremony*, but an *Argument of perfection*; yet after the fall, it became *Ceremonial*, and subject

* Nu. 15.38.

* Num. 28. 9, 10.

*Ex. 35.2.3.
*Ex. 16.23.
*Deut. 5. 6.

* It was the Sabbath day on which Moses and the children of Israel sang to God when Pharaoh & his host were drowned in the Sea. Ex. 15

See Trem. & Jun. Notes on Deut. 5. 15. and on Exod. 12. 15

subject to change in respect of the restauration by Christ. *As mans life before* the fall being *immortal* became afterwards *Mortal*; and *nakedness* being an ornament before, became afterwards a *shame*, and *Marriage* became a type of the *Mystical union* betwixt Christ and his *Church, Ephes.* 5. And to fulfill the Ceremonies (added for the *Jews* sake unto the Sabbath) Christ at his death rested in the grave all the *Jews* Sabbath day, and by that rest fulfilled all those *ceremonial accessaries*. Now as the ceasing of the ceremonies annexed to the 1. 5. and 6. Commandments, and to Marriage, did not abolish those Commandments and Marriage, nor cause them to cease from being the perpetual Rules of Gods worship, and mans righteousness; no more did the abrogating of the Ceremonies annexed to the Sabbath abolish the morality of the commandment of the Sabbath; so that though the *Ceremonies* be all abolished, by the access of the *Substance*, and the *Shadow* overshaddowed by the *Body*, which is *Christ*, yet the holy *rest* (which was commanded and kept, before either the *Jews* were a people, or their Ceremonies annexed to the Sabbath) still continued as Gods perpetual Law, whereby *all the posterity of Adam* are bound to rest from their ordinary business, that they may wholly spend every seventh day in the solemn worship, and only service of God their Creator and Redeemer; but in the

substance of the fourth Commandment, there is not found one word of any Ceremony.

Object. The chief objections against the morality of the *Sabbath* are three.

Gal. 4. 10. 1. That of *Paul* to the *Galatians*, *ye observe dayes, and moneths, and times, and years, &c.* But there the Apostle condemns not the *moral* Sabbath (which we call the *Lords day*, and which he *himself* ordained according to Christs Commandment, in the same *Churches of Galatia and Corinth*, and kept himself in other Churches) but he speaks of the Jewish days and times, and years, and the keeping of the Sabbath on the 7th. day from the Creation, which he termeth *shadows of things to come*, abolisht now by Christ the body, and in the law are called *Sabbaths*, but distinguished from the *moral Sabbaths*.

1 Cor. 16. 1. & 14. 37. Act. 20. 7.

Col. 2. 11. Levit. 23. 37 38.

Object. 2. Col. 2. 16. 2. That of *Paul* to the *Colos. Let no man therefore condemn you in meat and drink, or in respect of an holy day, or of the new Moon, or of the Sabbath days.* But here the Apostle meaneth the *Jewish* ceremonial *Sabbaths*, not the *Christian Lords day*, as before.

Object. Rom. 14. 5. 3. That of the same Apostle to the *Rom. This man esteemeth one day above another day; and another counteth every day alike*, &c. But S. *Paul* makes no such account. For the question there is not between *Jew and Gentiles*, but between the *strong and weaker Christians*. The *stronger* esteemed one day above another: as appears

Rom. 15. 12

pears, in that there was a day both commanded and received in the Church, every where known and honoured by the name of the *Lords day*. And therefore *Paul* saith here, that *he that observed this day, observed it unto the Lord*. The observation whereof, because of the change of the *Jewish* seventh day, some weak Christians (as many now adayes) thought not so necessary, so that if men (because the *Jewish* day is abrogated) will not honour and keep holy the *Lords* day, but count it like other days, it is an argument, saith the Apostle, of their weakness, whose infirmity must be born, till they have time to be further instructed and perswaded. Other objections are frivolous, and not worth the answering.

The true manner of keeping holy the Lords Day.

NOw the sanctifying of the Sabbath consists in two things: First, *In resting from all servile and common business pertaining to our natural life*. Secondly, *in consecrating that rest wholly to the service of God, and the use of those holy means which belong to our spiritual life*.

For the first.

1. *The servile and common works, from which we are to cease, are generally all civil works from the* * *least to the greatest.* More particularly,

* Exod. 31. 12, 13.

First, from all the works of our calling, though it were *reaping in the time of harvest.*

Exod. 31, 15 &c. Exod. 34. 21. Neh. 13. 15. Jer. 17. 21. 22, 27.

Secondly, from carrying *burthens* as Carriers do, or riding abroad for profit or for pleasure: God hath commanded that the beasts should rest on the Sabbath day, because all occasion of travelling or labouring with them should be cut off from man. God gives them that day a rest, and he that without necessity deprives them of their rest on the Lords day, the grones of the poor tired beasts shall in the day of the Lord rise up in *Judgment* against him. Likewise such as spend the greatest part of this day in *trimming, painting, and pampering* of themselves like *Jezebels*, doing the devils work upon *Gods* day.

Deut. 5. 14.

Rom. 8. 22. Deut. 25 4. 1 Cor. 9. 9.

Neh. 13. 15, 16, 19.

Thirdly, from keeping of *Fairs*, or *Markets*, which for the most part God punisheth with pestilence, fire, and strange floods.

Fourthly, from studying any books or Science, but the holy Scriptures, and Divinity. For our study must be *to be ravished in spirit upon the Lords Day.* In a word, thou must that day cease in thy calling to do thy work, that the Lord by his calling, may do his work in thee. For whatsoever is gotten by *common working* on this

Apoc. 1. 10.

day

day shall never be blessed of the Lord; but it will prove like *Achans* gold, which being got contrary to the Lords Commandment, brought the fire of Gods curse upon all the rest that he had lawfully gotten. And if Christ scourged them as *theeves*, who bought and sold in his *Temple* (which was but a *ceremony* shortly to be abrogated) is it to be thought that he will ever suffer those to escape unpunished who (contrary to his Commandment) buy and sell on the Sabbath day, which is his perpetual Law? *Christ* calleth such sacrilegious Theeves: and as well may they steal the *Communion cup* from the *Lords Table*, as steal from God the chiefest part of the *Lords Day* to consume it in their own *lusts*. Such shall one day find the *Judgments of God* heavier than the opinions of *men*.

Fifthly, From all *recreations*, and *sports*, which at other times are lawful: for if lawful works be forbidden on this day, much more lawful sports, which do more steal away our affections from the contemplation of heavenly things, than any bodily work or labour. Neither can there be unto a man (that *delighteth* in the *Lord*) any greater *delight* or recreation than the sanctifying of the *Lords day*. For can there be any greater joy for a *person condemned*, than to come to his prince his house to have his *pardon* sealed? for one that is deadly *sick*, to come to a Physician that can *cure him*? or for a *Prodigal Child*, that fed

Isa. 58. 13. 14.

Psal. 37. 4.

fed on the husks of swine; to be admitted to eat the bread of life, at his *fathers* table? or for him who fears for sin the tydings of death, to come to hear from God the assurance of eternal life? If thou wilt allow thy self or thy servant recreation, allow it in the six days which are thine, not on the Lords day, which is neither *thine* nor *theirs*. No *bodily recreation* therefore is to be used on this day; but so far as it may help the *soul* to do more cheerfully the *service of God*.

Eph. 5. 18. 19.

Sixthly, from *gross feeding*, *liberal drinking* of wine, or strong drink, which may make us either *drowsie*, or *unapt* to serve God with our hearts and minds.

Rom. 3. 11. Deut. 28 47 Isa. 58. 13.

Seventhly, from all talking about wordly things, which hindreth the sanctifying of the Sabbath, more than working: seeing one may *work alone*, but cannot *talk*, but with others.

He that keeps the Sabbath, only by resting from his *ordinary* work, keeps it but as a *Beast*. But rest on this day, is so far commanded to Christians, as it is an help to *sanctification*, and *labour* so far forbidden as it is an *impediment* to the outward and inward *worship* of God.

If then those recreations, which are *lawful* at other times, are on the *Sabbath* not *allowed*, much more *those* that are altogether at all times unlawful. Who without mourning can endure to see Christians keep the Lords day, as if a celebrated feast, rather to *Bacchus*, than to the honour of

of the *Lord Jesus* the Saviour and redeemer of the world? for having served God but an hour in outward shew, they spend the rest of the Lords day, in *sitting down to eat and drink, and rising up to play.* First *balasting* their bellies with *eating* and *drinking*; and then *feeding* their lusts with *playing and dancing.* Against which profanation all holy Divines, both *old* and *new*, have in their times most *bitterly* inveighed: in so much that S. *Aug.* affirmeth, *that it was better to plough than to dance upon the Sabbath day.*

1 Cor. 10. 7.

Exod. 31. 9. 18, 19.

Melius enim ararent quam saltare in Sabbato. Aug. in tit. Psal. 91.

Now in the name of *Almighty God*, (who rested, having created heaven and earth) and of his eternal Son *Jesus* the *Redeemer* of his Church, who shall shortly come on the dreadful day of doom, to judge all men according to the obedience which they have shewed to his Commandments; I require thee, who readest these words, as thou wilt answer before the face of *Christ*, and all his holy angels at that day, that thou better weigh and consider whether *Dancing, Stage-playing, Masking, Carding, Dicing, Tabling, Chess-playing, Bowling, Shooting, Bear-bating, Carousing, Tipling, and such other fooleries of Robinhood, Morice-dancers, Wakes, and May-games* be exercises that God will bless and allow on the *Sabbath day.* And seeing that no action ought to be done that day, but such as whereby we either *bless God*, or look to receive a *blessing* from God, how darest thou doe those things on that blessed day, on which thou darest not

Act. 12. 21. Rom. 2. 12. &c. 2 Thes. 2. 8. &c.

not pray to God to bestow a blessing on it to thy use? hear this and tremble at this, *O prophane youth, of a prophane age!* O heart all frozen, and void of the feeling of the grace of God! that having every day in six, every hour in every day, every *minute* in every hour, so tasted the sweet mercy of thy God in Christ, without which thou hadst perished every moment! Yet canst not find in thy corrupt and irreligious heart, to spend in thy Masters service that *one day* of the week, which he hath reserved for his own praise, and worship! Let men in defence of their prophaneſs, *object* what they will, and *answer* what the Devil puts in their mouths: yet I would wish them to remember, that seeing it is an antient tradition in the Church, that the Lords *second coming* shall be upon the *Lords Day*, how little joy they should have to be taken in those carnal sports to please themselves; when their Master should find them in spiritual exercise, serving him. The prophanest wretch would then wish rather to be taken kneeling at prayers in the Church, than skiping like a Goat in a dance. If this cannot move, yet I would wish our impure gallants to remember, that whilst they thus dance on the Lords day, (contrary to the *Lords Commandments*) they do but dance about the *Pits brink*; and they know not which of them shall first fall therein: whereinto being once fallen without repentance

Lactan. lib. 7 cap. 1.

pentance, no *greatneſs* can exempt them from the vengeance of that *great God*, whoſe Commandment (contrary to their knowledge and conſcience) they doe thus *preſumptuouſly* tranſgreſs. If then Gods Commandments cannot *deterre* thee, nor Gods Word *adviſe* thee; I ſay no more but what Saint *John* ſaid before me, * *He which is filthy, let him be filthy ſtill.*

*Apo. 22. 11. This was the laſt and heavieſt curſe that Saint John wiſhed ſpiritual Babylon.

For the ſecond.

2. The *conſecrations of the Sabbath reſt conſiſts in performing three ſorts of duties.* Firſt, *before*, Secondly, *at*, Thirdly, *after* the publick exerciſes of the Church.

The duties to be performed before the publick exerciſe, are;

1. *To give over working* betime, on the *Eve*, that thy body may be the more refreſhed, and thy mind the better fitted to ſanctifie the *Sabbath* on the next day. For want of this *preparation*, thy ſelf and thy ſervants, being tyred with labour and watching the night before, are ſo heavy, that when you ſhould be ſerving God, and *hearing what his Spirit ſaith to his Church* for your ſouls inſtruction, you cannot hold up your heads for ſleeping: to the *diſhonour of God*, the *offence* of the *Church*, and the *ſhame of your ſelves*; therefore the Lord commands us not only to *keep Holy*, but alſo to *remember* afore-hand the Sabbath day to keep it holy, by preparing our hearts, and removing all buſineſs that might hinder,

Apo. 2. & 3.

Isa. 56. 2, &c
&58 13, &c.

hinder us to consecrate it, *as a glorious day unto the Lord.* Therefore whereas the Lord in the other Commandments, doth but either *bid or forbid:* he doth both in this Commandment, and that with a special *memorandum.* As if a Master would charge his servant to look well unto *ten things*, of great trust, but to have a more *special* care to remember one of those ten for divers weighty reasons: should not a faithful servant that loves his Master, shew a more *special* care unto that thing above all other businesses?

Exod. 16. 23, &c.

Thus *Moses* taught the people o're night to remember the Sabbath; and it was a Holy custome among our *forefathers,* when at the ringing to prayer on the Eve before, the *Husbandman* would give over his labour in the field, and the *Tradesman* his work in the shop, and go to the Evening prayer in the Church, to prepare their souls, that their minds might more cheerfully attend Gods worship on the *Sabbath day.*

Exod. 5. 13.
1 Cor. 7. 5.
Gen. 35. 2.
1 Thess. 4. 3.
1 Sam. 21. 5.
Exod. 9 16.
Psal. 19. 12.
Eccl. 5. 1.

2. To possess that night *thy vessel in holiness and honour:* that thou mayest present thy soul *more purely* in the sight of God the next morning.

3. To rise up early in the *morning* on the *Sabbath day.* Be careful therefore to rise sooner on this day than on other days; by how much the service of God is to be preferred before all earthly businesses. For there is no *Master* to serve so *good* as *God:* and in the end, *no work* shall be better rewarded than his *service.*

4. When

4. When thou art up, consider with thy self what an *impure* sinner thou art; and into what a holy place thou goest to appear, before the most *holy God*, who seeth thy heart, and hateth all impurity and hypocrisie. Examine thy self therefore before thou goest to Church what *grievous* sins thou hast committed the *week past*; *confess* them unto God, and earnestly pray for the pardon and forgiveness of them, and so *reconcile* thy self with God in Christ. *Renew* thy *vows* to walk more conscionably, and pray for an increase of those graces which thou hast, and a supply of those which thou wantest. But especially pray that thou mayst have *grace* to hear the *Word of God*, read and preached, with *profit*; and that thou mayst receive the holy *Sacrament* with comfort (if it be Communion day) that God by his *holy Spirit* would assist the preacher to speak some thing that may *kill thy sin*, and *comfort thy Soul*, which thou mayst do in this or the like sort. Col. 1. 3.

A Morning Prayer for the Sabbath day.

O *Lord most high*, O God eternal, *all whose works are glorious, and whose thoughts are very deep; there can be no better thing than to praise thy Name and to declare thy loving kindness in the Morning, on thy holy and blessed Sabbath day.* For it is thy will and Commandment, that we should sanctifie Ps. 91. 1, 2, 5.

sanctifie this day in thy service and praise, and in the thankful remembrance as of the *creation* of the world by the power of thy *Word*, so of the *redemption* of Mankind by the death of thy *Son*: *Thine (O Lord) I confess, is greatness, and power, and glory, and victory, and praise, for all that is in Heaven and Earth is thine: Thine is the Kingdom, O Lord, and thou excellest as head over all. Both riches, and honour come of thee, and thou reignest over all, and in thine hand is power, and strength, and in thine hand it is to make great, and to give grace unto all.* Now therefore, O my God, I praise thy glorious name, that whereas I a wretched sinner, having so many ways provoked thy Majesty to anger, & displeasure; thou notwithstanding of thy favour, and goodness (passing by my prophaneness and infirmities) hast vouchsafed to add this Sabbath again unto the number of my days. And vouchsafe, O heavenly Father, for the merits of Jesus Christ thy Son (whose glorious Resurrection thy whole Church celebrates this day) to pardon and forgive me all my sins and misdeeds. Especially, O Lord, *cleanse my Soul from those filthy sins, with the blood of thy most pure, and undefiled *Lamb*, *which taketh away the sins of the World*, and let thy *Holy Spirit* more and more subdue my corruptions, that I may be *renewed* after thine *own Image*, to serve thee *in newness of life and holiness of conversation*. And as of thy mercy, thou hast

1 Chr. 29. 11. &c.

* Here thou mayst confess what soever sin of the last week clogs thy conscience.

Joh. 1. 29.

hast brought me to the beginning of this blessed day: so I beseech thee, make it a day of *Reconciliation*, betwixt my *sinful soul* and thy *divine Majesty*: Give me grace to make it a day of *Repentance* unto thee, that thy goodness may seal it to be a day of pardon unto me; and that I may remember, that the keeping Holy of this is a Commandment which thine *own finger* hath written; That on this day, I might meditate on thy glorious works of our *Creation* and *Redemption*, and learn how to *know* and to *keep* all the rest of thy holy Laws, and Commandments. And when anon, I shall with the rest of the holy Assembly, appear before thy presence in thy House, to offer unto thee our *Morning Sacrifice of praise, and Prayer: and to hear what thy Spirit, by the preaching of thy Word, shall speak unto thy Servant*; Oh, let not my sins stand as a *cloud*, to stop my prayers from ascending unto thee, or to keep back thy Grace from descending by thy Word into my heart. I know, O Lord, and tremble to think, that *three parts* of the good seed falls upon bad ground. O let not my heart be like the *high way*, which through hardness, and want of true understanding receives not the Seed, till the evil one cometh and catcheth it away; nor like to the *stony ground*, which heareth with joy for a time, but falleth away as soon as persecution ariseth for the Gospels sake; nor like the *thorny ground*, which by the

Mat. 13. 4. &c. Luke 8. 5.

the *cares of this world, and the deceitfulnes of riches, choaketh the Word which it heareth, and makes it altogether unfruitful:* but that like unto the *good ground*, I may hear thy word, with an *honest and good heart, understand it, and keep it, and bring forth fruit with patience* in that measure that thy Wisdom shall think meet for thy glory and mine everlasting comfort.

Col. 4. 3. Act. 26. 18. Open likewise, I beseech thee, O Lord, the *door of utterance* unto thy faithfull servant, whom thou hast sent unto us *to open our eyes, that we may turn from darknes to light, and from the power of Satan unto God: that we may receive forgivenes of sins, and inheritance among them which are sanctified by faith in Christ.* And give me grace to submit my self unto his Ministery, as well when he terrifieth me with judgments, as when he comforteth me with thy mercies, and that I may have him in *singular love for his works sake*; because he *watcheth* for my soul, as he that must give account for the same unto his Master. And give me grace to behave my self in the holy Congregation with comlines and reverence as in thy presence, and in the sight of thy holy Angels. Keep me from drowsines and sleeping, and from all wandring thoughts and wordly imaginations: sanctify my Memory, that it may be apt to receive, and firm to remember those good, and profitable Doctrines which shall be taught unto us out of thy Word. And that through the assistance of thy

1 Thess. 5. 13. Heb. 13. 17. 1 Cor. 1. 10 Eph. 3. 10. 1 Pet. 1. 12.

holy

holy Spirit, I may put the same lessons in practice, for my direction in prosperity, for my consolation in misery, for the amendment of my life, and the glory of thy name. And that this day, which godless and prophane persons spend in their own lusts and pleasures, I (as one of thy obedient servants) may make my *chief delight to consecrate it to thy glory and honour, not doing mine own ways, nor seeking mine own will, nor speaking a vain word*; but that ceasing from the works of sin, as well as from the works of mine ordinary calling, I may through thy blessing, feel in my heart the beginning of that eternal Sabbath, which in unspeakable joy and glory I shall celebrate with *Saints and Angels* to thy praise and worship, in thy heavenly Kingdom for evermore. All which I humbly crave at thy hands, in the name and mediation of my Lord Jesus, in that form of prayer which he hath taught me,

Isa. 58. 13.

Isa. 66. 33.

Our Father which art in heaven, &c.

Having thus in private prepared thine own Soul, if thou hast the charge of a Family, call all thy *household* together, read a Chapter, and pray as in the Week days: but remember so to dispatch these *private preparations*, and duties, as that thou and thy family may be in the Church before the beginning of prayers. Else your private exercises are rather an *hinderance* than a *preparation*. And as thou (and thy household do go in all *reverence*

to

towards the Church, let every one meditate thus with himself.

Things to be meditated as thou goest to the Church.

Psal. 10. 4. THat thou art going to the Court of the Lord, and to speak with the great God by *prayer*, and to hear his Majesty *speak* unto thee by his *Word*: and to recieve his *blessing* on thy *soul*, and thy *honest labour*, in the six dayes last past.

Ps. 42. 1, 2. Ps. 84. 10. 2. Say with thy self by the way, *As the Hart brayeth for the rivers of water, so panteth my soul after thee, O God. My soul thirsteth for God, even for the living God: When shall I come and appear before the presence of God?* For, *a day in thy court is better than a thousand other where. I had rather be a door-keeper in the house of my God,* Psal. 5. 7. *than to dwell in the Tabernacles of wickedness. Therefore I will come into thy House in the multitude of thy mercies, and in thy fear will I worship toward thine holy temple.*

Gen. 28. 16, 17. 3. As thou entrest into the Church, say, *How fearful is this place! this is none other but the house of God, this is the Gate of Heaven, surely the Lord is in this place: God is in this people indeed.* And prostrating with thy face downward, being come to

1 Cor. 14. 25.

Psal. 26. 8. thy place say, *O Lord, I have loved the habitation of thy House, and the place where*

Psal. 27. 6. *thy honour dwelleth: One thing therefore have I desired of thee that I will require, even that I may dwell in thy House all the dayes of my life, to behold thy beauty, and to visit*

viſit thy Temple; therefore will I offer in thy Tabernacle ſacrifices of joy, I will ſing and praiſe the Lord. Hearken unto my voice, O Lord, when I cry; have mercy alſo upon me, and hear me. Doubtleſs kindneſs and mercy ſhall follow me all the days of my life, and I ſhall remain a long ſeaſon in the Houſe of the Lord. And this is that preparation or looking to our feet, whereto *Solomon* adviſeth us, before we enter into the houſe of God. Pſal. 27. 5. Pſal. 23. 6. Eccl. 5. 1.

The ſecond ſort of duties, which are to be performed at the time of the holy aſſembly.

WHen prayers begin, lay aſide thine own private Meditations; and let thine heart joyn with the Miniſter, and the whole Church, as being one body of Chriſt, and becauſe that God is the *God of order*, he will have all things to be done in the Church with *one heart and accord*: and the exerciſes of the *Church* are *common* and *publick*. It is therefore an ignorant pride, for a man to think his own private prayers more effectual than the publick prayers of the whole Church. *Salomon* therefore adviſeth a man not to be raſh to utter a thing in the Church before God. Pray therefore when the Church prayeth, ſing when they ſing, and in the action of kneeling, ſtanding, ſitting, and ſuch indifferent Ceremonies (for the avoiding of 1 Cor. 12. 12. Acts 1. 2. 46. & 4. 32. Eccl. 5. 1. Eze. 46. 10. Pſal. 110. 3.

ſcan-

Cum Romam venio, jejuno Sabbato: cum hic sum, non jejuno: Sic & tu ad quam forte ecclesiam veneris, ejus morem servasi cuiquam non vis esse scandalo, nec quenquam tibi. Ambr. conf. Aug. ep. ad Janua. Luke 4. 20. Luke 19. 48.

scandal, the continuance of *charity*, and in testimony of thine *obedience*) conform thy self to the manner of the Church wherein thou livest.

Whilest the Preacher is expounding, and applying the word of the Lord, look upon him; for it is a great help to stir up thine attention, and to keep thee from wandring thoughts: *so the eyes of all that were in the Synagogues, are said to be fastned on Christ* whilst he preached: and *all the people hanged upon him when they heard him.* Remember that thou art there as one of *Christs Disciples, to learn the knowledge of Salvation, by the remission of sins, through the tender mercy of God*, Luke 1. ver. 77.

Be not therefore in the *School* of Christ like an idle Boy in a *Grammar School*, that *often heareth*, but *never learneth* his lesson; and still goeth to School, but profiteth nothing. Thou hatest it in a child, Christ detesteth it in thee. To the end therefore that thou mayest the better profit by hearing, mark

1. *The coherence, and application of the Text.*
2. *The chief sum or scope of the Holy Ghost in that Text.*
3. *The division or parts of the Text.*
4. *The Doctrines, and in every doctrine the proofs, the reasons, and uses thereof.*

A method of all others, easiest for the people (being accustomed thereto) to help them to remember the Sermon: and therefore much wished to be put in practice

practice of all faithful Paſtors, who deſire to edifie their people in the knowledge of God, and his true religion.

If the Preachers method be too *curious* or *confuſed*, then labour to remember,

1. *How many things he taught, which thou knewest not before, and be thankful.*

2. *What ſins he reproved, whereof thy conſcience tells thee that thou art guilty, and therefore muſt be amended.*

3. *What vertues he exhorted unto, which are not ſo perfect in thee; and therefore endeavour to practiſe them with more zeal, and diligence.*

But in hearing, apply every ſpeech as ſpoken to thy ſelf, rather by God than by man; and labour not ſo much to hear the word of the Preacher ſounded in thine ear, as to feel the operation of the Spirit, working in thy heart. Therefore it is ſaid ſo often, *Let him that hath an ear, hear what the Spirit ſpeaks to the Church.* And, *Did not our hearts burn within us, whilſt he opened unto us the Scriptures?* And thus to hear the word, hath a *a* bleſſing promiſed thereto. It is the acceptableſt *b* ſacrificing of our ſelves unto God. It is the *c* ſureſt note of Chriſts Saints, the *d* trueſt mark of Chriſts ſheep, the *e* apparenteſt ſign of Gods Elect; the very bloud, as it were, which uniteth us to be the *f* ſpiritual kindred, brethren, and ſiſters of the Son of God. This is the beſt Art of memory for a good hearer.

When the Sermon is ended, 1. Beware thou

Iſa. 2. 3. Acts 10. 33. 1 Cor. 17. 25. Gal. 4. 14. 1 Theſſ. 2. 13. Apoc. 2. 7. Luke 24. 32.

a Luke 11. 28.

b Rom. 15. 16.

c Deu. 33. 3

d Joh. 10. 17.

e Joh. 8. 47. & 18. 37.

f Luke 8. 21. Mark 3. 33.

thou depart not like the *nine Lepers*, till that for thine inſtruction to ſaving health, thou haſt returned thanks and praiſe to God by an *after prayer*, and ſinging of a Pſalm: and when the bleſſing is pronounced, ſtand up to receive a part therein, and hear it, as if Chriſt himſelf (whoſe Miniſter he is) did pronounce the ſame unto thee; for in this caſe it is true, *He that heareth you, heareth me*, and the Sabbath day is *bleſſed*, becauſe God hath appointed it to be the *day, wherein by the mouth of his Miniſters, he will bleſs his people which hear his Word, and glorifie his Name.* For though the Sabbath day in it ſelf be no more bleſſed than the other ſix days; yet (becauſe the Lord hath appointed it to *holy uſes* above others) it doth as far excel the other days of the week, as the *conſecrated bread* (which we receive at the *Lords Table*) doth the *common bread* which we eat at our *own Table.*

Ezek. 46. 12.

Luke 10. 16.

Numb. 6. 23, 25.

2. If it be a Communion day, draw near to the Lords Table in the *wedding garment* of a *faithful* and *penitent* heart, to be partaker of ſo holy a *banquet.*

And when *Baptiſm* is to be adminiſtred, ſtay, and behold it with all reverend attention, that ſo thou maiſt, Firſt, ſhew thy *reverence* to Gods *Ordinance.* Secondly, that thou maiſt the better conſider thine *own ingrafting* into the viſible body of *Chriſts Church*, and how thou *performeſt* the *vows* of thy new Covenant. Thirdly, that thou mayſt repay thy *debts*, in praying

ing for the infant which is to be baptized (as other Christians did in the like case for thee) that God would give him the *inward* effects of Baptism, by his *Blood* and *Spirit*. Fourthly, that thou mayest *assist* the Church in praising God for *grafting* another member into his *Mystical body*. Fifthly, that thou mayst prove whether the effects of Christs death *killeth* sin in thee, and whether thou be *raised* to newness of life by the *vertue* of his *Resurrection*: and so to be humbled for thy *wants*, and to be thankful for his *grace*. Sixthly, to shew thy self to be a Freeman of Christs *corporation*, having a voice or consent in the admission of others into that Holy society.

3. If there be any *collection* for the poor, freely without *grudging* bestow thine Alms as God hath *blessed* thee with ability. 2 Cor. 6. 4. 2 Cor. 9. 5, 6, 7, &c.

And thus far of the duties to be performed in the holy Assembly.

Now of the third sort of duties, after the Holy Assembly.

AS thou returnest home, or when thou art entred into thy house, *meditate* a little while upon those things which thou hast heard; And as the *clean* beasts which *chew* the cud, so must thou bring again to thy remembrance that which thou hast heard in the Church; And then kneeling down, turn all to prayer; beseeching God to give such a blessing to Lev. 11. 3.

Pſal. 119. 11. Mat. 13. 19.

those things which thou haſt heard, that they may be a *direction* to thy life, and a conſolation unto thy ſoul: For till the Word be made thus our own, and as it were cloſe hidden in our hearts, we are in danger leſt Satan ſteal it away, and we ſhall receive no profit thereby. And when thou goeſt to dinner, in that reverent and thankful manner before preſcribed, remember, according to thine ability to have one or more poor Chriſtians, whoſe hungry bowels may be refreſhed with thy meat: imitating holy *Job*, who proteſted that *he did never eat his morſels alone without the good company of the poor and fatherleſs*: that is the Commandment of Chriſt our Maſter, *Luke* 14. 13. Or at leaſtwiſe, ſend ſome part of thy dinner to the poor, who lies ſick in the back Lane without any food: For this will bring a bleſſing upon all thy works and labours; and it will one day more rejoyce thy ſoul, than it doth now refreſh his body, when Chriſt ſhall ſay unto thee, *O bleſſed Child of God, I was an hungred, and thou gaveſt me meat, &c. And for as much as thou haſt done it for my ſake, to the leaſt of theſe my brethren, I take it in as good part, as if thou hadſt done it to mine own ſelf.*

Job 31. 17. 18.

Heſt. 9. 21 Deut. 15. 10. &c. Mat. 25. 35. &c.

If thou be a private man, either perform theſe holy duties by thy ſelf, or joyn with ſome godly family in the performance of them.

When dinner is ended, and the Lord praiſed, call thy family together, examine what they have learned in the Sermon: commend them that do well, yet diſcourage not them whoſe memories and capacities

pacities are weaker, but rather help them: for their will and minds may be as good. Turn to the proofs which the Preacher alleged, and * rub those good things over their memories again. Then sing a *Psalm* or more. If time permit, thou mayst teach and examine them in some part of the *Catechism*, conferring every point with the proofs of the holy Scripture. This will both increase our knowledge, and *sharpen* our memory: seeing by *experience* we find that in every trade they who are most *exercised*, are ever best *expert*. But in any wise remember so to dispose all these private exercises, as thou mayst be with the *first* in the holy congregation at the *Evening exercise*; where behave thy self in the like devotion and reverence, as was prescribed for the holy exercise of the morning.

Acts 17. 11 Heb. 5. 14 Mat. 6. 30. Jam. 5. 13.

* Deut. 7. 30.

Heb. 6. 1.

Heb. 5. 14.

After *Evening Prayer*, and at thy Supper, behave thy self in the like religious, and holy manner, as was formerly prescribed. And either before or after Supper, if the season of the year, and the weather do serve,

Psal. 92. 5. and 19. 2. &c. & 8. 13. &c. Rom. 1. 19. 20. Præsentem narrat quælibet herba Deum. Isa. 40. 26.

1. *Walk* into the *fields*, and meditate upon the *Works* of God; for in every *Creature* thou mayst read, as in an *open Book*, the *Wisdom*, *Power*, *Providence*, and *goodness* of Almighty God. And how that none is able to make all these things in the variety of their *forms*, *vertues*, *beauties*, *life*, *motions* and *qualities*, but our most glorious God.

Psal. 8.

2. Consider how *gracious* he is, that made all these things to *serve* us.

3. Take occasion hereby to stir up both thy self, and others to *admire* and *adore* his *Power*, *Wisdom*, and *Goodness*: and to think what *ungrateful* wretches we are, if we will not (in all obedience) serve, and honour him.

Math. 25. 35. Jam. 5. 14, &c.

4. If any *neighbour* be sick, or in any heaviness, go to *visit* him; if any be fallen at variance, help to reconcile them.

To conclude, *three sorts* of works may lawfully be done on the Sabbath day.

1. Works of *Piety*, which either directly concern the *service of* God, though they be performed by *bodily* labour: as under the Law, the *Priests* did labour in *killing* and *dressing* the *Sacrifices*, and burning them on the Altar, and Christians under the Gospel, when they travel far to the places of Gods worship, it is but a Sabbath dayes journey, like to that of the *Shunamite* who travelled from home to hear the Prophet on the Sabbath day, because she had no teaching near her own dwelling. And the Preacher, though he laboureth in the *sweat* of his *brows*, to the wearying of his body, yet he doth but a Sabbath dayes work. For the holy end sanctifieth the work, as the Temple did the gold, or the Altar the gift thereon. Or else such bodily labour whereby the people of God are assembled to his worship, as the sounding of Trumpets under the Law, or the ringing of Bells under the Gospel.

Mat. 11. 5. Acts 12. 2 Kings 4 22. Mat 22. 17, 19. Num. 10. 2, 3.

2. Works

2. Works of *Charity*, as to * ſave the *life of a man* † or of a *beaſt*, to * *fodder*, *water*, and *dreſs* Cattel; to make honeſt † proviſion of meat and drink to refreſh our ſelves, and to * *relieve the poor*, to *viſit the ſick*, to make † *collection for the poor*, and ſuch like.

3. Works of neceſſity; not feigned, but preſent and imminent, and ſuch as could not be prevented before, nor cannot be deferred unto another day. As to reſiſt the invaſion of Enemies, or the robberies of Thieves, to quench the rage of fire, and for Phyſicians to ſtanch, or let blood, or to cure any other *deſperate* diſeaſe; and for Midwives to help women in labour: Mariners may doe their labour. Souldiers being aſſailed may fight, and * Poſts may ride for the publick good, and ſuch like. On theſe or the like occaſions a man may lawfully work. Yea and when they are called, they may upon any of theſe occaſions, go out of the *Church*, and from the holy exerciſe of the *Word* and *Sacraments*, provided alwayes that they be humbled, that ſuch occaſions fall out upon that *day* and time; and that they take no money for their pains on that day, but only for their ſtuff, as in the *fear of God*, and conſcience of his Commandement.

When the time of reſt approacheth, retire thy ſelf to ſome private place, and knowing that in the ſtate of *corruption* no man living can ſanctifie a Sabbath in that ſpiritual manner that he ſhould, but

* 1 Kings 17. 8.
† Mark 3. 4.
* Mat. 12. 13.
† Luk. 13. 15.
* Mat. 12. 2 Cor. 11. 22, 24.
† 1 Cor. 16. 1.

* Nuncius præceps excipitur à Sabbato. Jud Comment. ſup. Num. 13. 3.

that he commits many breaches thereof, in his *thoughts*, *words*, and *deeds*, humbly crave pardon for thy *defects*, and reconcile thy self to God, with this or the like *Evening Sacrifice*.

A private Evening Prayer for the Lords day.

a Isa. 61. 3. b Gen. 18. 27. c Heb. 12. 29. d Job 21. 18. e Psal. 51. 3. f Zac. 3. 1. 2. g 1 Cor. 11. 31.

O *Holy*, a *Holy*, *Holy*, *Lord God of Sabbath*, Suffer me who am but *b dust* and *ashes*, to speak unto thy most glorious Majesty. I know that thou art a *c consuming fire*, I acknowledge that I am but withered *d stubble*; My *e sins are in thy sight*, and Satan *f stands at my right hand* to accuse me for them; I come not to excuse, but to *g judge* my self worthy of all those judgments which thy justice might most *justly* inflict upon me a wretched creature, for my sins and transgressions. The *number* of them is so great, the *nature* of them is so grievous, that they make me seem *vile* in mine own *eyes*, how much more loathsome in thy *sight*? I confess they make me so far from being worthy to be called thy *Son*, that I am altogether *unworthy* to have the name of thy meanest *Servant*. And if thou shouldest but recompence me according to my desert, the earth (as weary of such a sinful burthen) should open her mouth, and swallow me up, like one of *Dathans Family*, into the bottomless pit of hell. For if thou didst not spare the *natural branches*, those *Angels* of glorious excellency,

2 Sam. 6. 22. Luke 15. 2.

Ps. 106. 17 2 Pet. 2. 4

lency, but hurledst them down from the *heavenly habitations* into the pains of *hellish darkness*, to be kept unto damnation, when they sinned but once against thy Majesty; and didst expel our first Parents out of Paradise, when they did but transgress one of thy Laws; alas, what vengeance may I expect, who have not offended in one sinne only, heaping daily sin upon sin, without any true repentance, *drinking iniquity as it were water*, ever powring in, but never powring out any filthiness: and have transgressed not *one*, but *all* thy holy laws and Commandments? Yea, this present day, which thou hast straighly commanded me to keep holy, to thy praise and worship, I have not so religiously kept, and observed, nor prepared my soul in that holiness and chastity of heart, as was fit to meet thy blessed Majesty in the holy assembly of thy Saints. I have not attended to the Preaching of thy Word, nor to the administration of thy Sacraments, with that humility, reverence, and devotion, that I should. For though I was present at those exercises in my body, yet Lord, I was overtaken with much drowsiness. And when I was awake, my mind was so distracted and carryed away with vain and wordly thoughts, that my soul seemed to be absent, and out of the Church. I have not (so duly as I should) meditated with my self, nor conferred with my family, upon those good instruc-

Gen. 3. 13.

Rom. 2. 5.

Job 15. 10.

ctions which we have heard and received out of thy holy Word, by the publick Miniſtery. For default whereof, Satan hath ſtoln the moſt part of thoſe inſtructions out of my heart, and I wretched creature have forgotten them, as though they had never been heard. And my family doth not thrive in knowledge and ſanctification under my government, as they ſhould. Though I know where many of my poor brethren live in want and neceſſity, and ſome in pain, and comfortleſs, yet I have not remembred to relieve, the one with my alms, nor the other with my conſolations: but I have feaſted my ſelf, and ſatisfied mine own luſt. I have ſpent the moſt part of the day in *idle talk*, *vain ſports*, and *exerciſes*: yea Lord, I have, * &c. And for all theſe my ſins my conſcience cryes *guilty*, thy Law *condemns me*, and I am in thy hand to receive the *ſentence* and curſe that is due to the wilfull breach of ſo holy a Commandement. But what if I am by thy *Law* condemned? yet, Lord, thy *Goſpel* aſſures me that thy mercy is above all thy works, that thy grace tranſcends thy *Law*, and thy goodneſs delighteth there to *reign*, where ſinnes doe moſt *abound*. In the multitude therefore of the *mercies* and *merits of Jeſus Chriſt my Saviour*, I beſeech thee, O Lord, (who deſpiſeſt not the ſighings of a contrite heart, nor deſireſt the death of a penitent ſinner) to pardon and

* Here confeſs whatſoever fault thou haſt done that day by omiſſion or commiſſion, and then, fetching from thy hearta deep ſigh ſay Pſal. 105.6. Jam. 2. 13. Rom. 5. 20.

and forgive me all these my sins, and all the errors of this day, and of my whole life; and free my soul from that Curse and Judgement which is due unto me for them. Thou that didst justifie the contrite *Publican* for four words of confession, and receivedst the *Prodigal child* (when he had spent all the stock of grace) into favour, upon his repentance, pardon my sins likewise, O Lord, and suffer me not to perish for my transgressions. O spare me, and receive me into thy favour again. Wilt thou (O Lord) reject me, who hast received all *Publicans*, *Harlots*, and *Sinners*, that upon repentance sued to thee for grace? Shall I alone be excluded from thy mercy? Far be it from me to think so: for thou art the same God of mercy unto me, that thou wast unto them, and thy *compassions never fail.* Wherefore, O Lord, deal not with me after my merits, but according to thy great mercy. Execute not thy severe justice against me a sinner; but execute thy long sufferance in forbearing thine own creature. I have nothing to present unto thee for a satisfaction, but only those *bloody wounds*, bitter *Death* and *passion*, which thy blessed *Son*, my only *Saviour*, hath suffered for me. *Him (in whom only thou art well pleased)* I offer unto thee, for all my sins, wherewith thou art displeased. He my Mediator, the request of whose blood, *speaking better things than that of*

Ezek. 33. 11.

Luke 18. 13.

Mat. 2. 31. 32.

Jam. 3. 22.

Heb. 12. 24.

of *Abel*, thy mercy can never gain-say; illuminate my understanding, and sanctifie my heart with thy holy Spirit, that it may bring to my remembrance all those good and profitable lessons, which this day, and at other times have been taught me out of thy holy Word; that I may remember thy Commandments to keep them, thy judgments to avoid them, and thy sweet promises to rely upon them in time of misery and distress. And now, O Lord, I resign my self to thy most holy will; O receive me into thy favour, and so draw me by thy grace unto thy self, that I may as well be thine by love and imitation, as by calling, and creation. And give me grace so to keep holy thy Sabbath in this life, as that (when this life is ended) I may with all thy Saints and Angels, celebrate an *eternal Sabbath of joy* and praise, to the honour of thy most holy Name, in thy heavenly Kingdom for evermore, *Amen.*

And then calling thy family together, shut up the Sabbath with the *Meditations* and *Prayers* before prescribed for thy Family. And the Lord will give thee that night a *more sweet and quiet rest than ordinary*, and prosper thee the better in all thy labours of the week following.

Thus far of the ordinary Practice of Piety, both in private and publick.

Now

Now followeth the extraordinary practice of Piety, whereby God is glorified in our lives.

THe extraordinary *Practice of Piety* consists, either in *Fasting* or *Feasting*.

1. *Of the Practice of Piety in Fasting.*

There are divers kinds of *Fasting*: First, a *constreined Fast*, as when men either have not food to eat; as in the * Famine of *Samaria*: or having food cannot eat it for *heavinesse* or *sickenesse*: as it befell them who were in the † Ship with Saint *Paul*. This is rather *Famine* than *Fasting*.

Secondly, *A natural Fast*, which we undertake *Physically*, for the health of our body.

Thirdly, *A civil Fast*, which the Magistrate enjoyneth for the better maintenance of the *Common-wealth*, that by using Fish as well as Flesh, there may be greater plenty of both.

Fourthly, *A miraculous Fast*, as the forty days Fast of *Moses* and *Elias*, the *types*; and of *Christ*, the *substance*. This is rather to be *admired* than *imitated*.

Fifthly, *A daily Fast*, when a man is careful to use the Creatures of God with such moderation, that he is not made *heavier*, but more *cheerful* to serve God, and to doe the duties of his calling. This is especially to be observed of Ministers and Judges.

Sixthly, *A religious Fast*, which a man voluntarily

Jejunium,

1 Coactum.

* 2 Kings 6. 26.

† Act. 27. 33.

2 Physicum. Nihil periculosus habitudine corporis extreme bona: detrahenda sunt ergo per jejunium redundantia, ne natura suo pondere fracta succumbat. Basil. hom. 1.

3. Politicum

4. Miraculosum.

5. Quotidianum.

1 Tim. 3. 3. Tit. 2. 3. Prov. 31. 4, 5 6. Religios. 2 Cor. 6. 4, 6.

voluntarily undertakes, to make his body and soul the fitter to pray more fervently unto God upon some extraordinary occasion. And of this fast only we are to treat. The *Religious Fast* is of two sorts, either *private or publick.*

1. *Of a private Fast.*

THat we may rightly perform a private Fast, four things are to be observed: First, the *Author*; Secondly, the *Time*, and *Occasion*; Thirdly, the *Manner*; Fourthly, the *Ends* of private Fasting.

Jejunium in Paradiso præscriptum est, reverere igitur Jejunii canitiem Basil. hom. cap. de Jeju. Ex. 13. 3. Lev. 23. Mat. 6. 17. & 9. 15.

1. *Of the Author.*

The first that ordained fasting was *God* himself in *Paradise*, and it was the *first Law* that *God* made in commanding *Adam* to abstain from eating the forbidden fruit. *God* would not *pronounce* or *write* his *Law* without *Fasting*, and in his *Law* commands all his people to *Fast*. So doth our Saviour *Christ* teach all his *Disciples* under the *New Testament* likewise. By Religious *Fasting* a man comes neerest the life of * *Angels*, and to *doe Gods will on earth, as it is done in heaven.*

* Qui Jejunat, Angelorum vitam vivit, & dum paucissimis contentus est, similitudinem cum illis assequitur. Basil. hom. de Jejun. Natura os parvum, & guttur arctum homini dedit. Quamdiu Jejunavit Adam, in Paradiso fuit, comedit, & ejectus est. Hieron.

Yea, *Nature* seemeth to teach man this duty, in giving him a little mouth, and a narrower throat, for *Nature* is content with a little, *Grace* with less. Neither doth *Nature* and *Grace* agree in any one

one act better than in this exercise of religious *fasting*; for it strengtheneth the *memory*, and cleareth the *mind*, illuminateth the *understanding*, and bridleth the *affections*, mortifieth the *flesh*, and preserveth *Chastity*, preventeth *sickness*, and continueth *health*; it delivereth from *evils*, and procureth all kind of *blessings*.

By breaking this *fast*, the Serpent overthrew the first *Adam*, so that he lost *Paradise*. But by keeping a *Fast*, the second *Adam* vanquished the Serpent, and restored us into heaven. *Fasting* was she who covered *Noah* safe in the *Ark*, whom intemperance uncovered, and left stark naked in the Vineyard. By fasting, *Lot* quenched the flame of *Sodom*, whom *drunkenness* scorched with the fire of *Incest*. Religious *fasting* & *talking* with God, made *Moses* face to shine before men, when Idolatrous *eating* and *drinking* caused the *Israelites* to appear abominable in the sight of God. It rapt *Elias* in an *Angelical Coach* to *Heaven:* when voluptuous *Ahab* was sent in a bloody *Chariot* to *hell*. It made *Herod* beleeve that *John Baptist* should live after death by a blessed *Resurrection*: when after an intemperate life, he could promise nothing to himself but eternal death and destruction. *O divine Ordinance* of a *divine Author*.

Præceptum esse Jejunium video, quibus autem diebus non oporteat jejunare & quibus oporteat, præcepto Domini vel Apostolorum non invenio definitum. Aug. ad Casul. Ep. 86. Indifferenter Jejunandum, ex arbitrio, non ex imperio novæ disciplinæ, pro temporibus & causis uniuscujusque. Ter. adver. Psychic. Montanus hæretic. primus erat qui Jejuniorum leges præscripsit. Euf. Eccl. hist. l. 5. c. 17. ex Appollon.

2. Of

2. *Of the time.*

The holy Scripture appoints no *Time* under the New Testament to fast, but leaves it unto Christians own free choice, *Rom.* 14. 3. 1 *Cor.* 7. 5. to fast as occasions shall be offered unto them, *Mat.* 9. 14. As when a man becomes an humble and earnest suter unto God for the pardon of some gross sin committed; or for the *prevention* of some sin, whereunto a man feels himself by *Satan* sollicited; or to obtain some special *blessing* which he wants; or to *avert* some *judgment* which a man fears, or is already fallen upon himself or others: or lastly, to subdue his flesh unto his *Spirit*, that he may more cheerfully pour forth his soul unto God by prayer. Upon these occasions a man may fast a * day or † longer, as his occasion requires, and the *constitution* of his body, and other *needful affairs* will permit.

* Lev. 23. 32. Josh. 7. 6. 2Sam. 3. 3. † Hest. 4. 16.

3. *Of the manner of a private Fast.*

The true manner of performing a *private* Fast, consists partly in *outward*, partly in *inward* actions.

The outward actions, are, to abstain for the time that we Fast, 1. From all * *worldly business and labour*, making your *Fasting-day* as it were a *Sabbath-day*, *Lev.* 23. 28. For wordly *business* will distract our minds from holy *devotion*. 2. From all *manner of food*, yea from † *bread* and *water*, so far as health will permit: 1. That so we may acknowledge our own *indignity*,

* Levit. 23. 28, 36. Joel 1 14. and 2. 15. † 2 Sam. 3. 35. Ezra 10. 6. Dan. 10. 3. Ester 4. 16. Act. 9. 9.

indignity, as being unworthy both of *life*, and all the *means* for the maintenance thereof. 2. That by afflicting the body, the soul which follows the *constitution* thereof, may be the more *humbled*. 3. That so we may take a Godly * *revenge* upon our selves, for abusing our liberty in the use of Gods creatures. 4. That by the *hunger* of our *bodies*, through want of these *earthly* things, our souls may learn to hunger more eagerly after *spiritual* and *heavenly* food. 5. To put us in mind, that as we abstain from *food*, which is *lawfull*, so we should much more abstain from † *Sin*, which is altogether *unlawful*.

* 2 Cor. 7. 11.

† Quid prodest vacare corpus ab escis, & animam replere peccatis? Aug. de temp. Ser. 46.

Thirdly, from *good* and *costly* * *Apparel*; that as the *abuse* of these puffs us up with pride; so the laying aside their *lawful use* may witness our *humility*. And to this end in antient times they used (specially in publick Fasts,) to put * on *Sackcloth*, or other *coarse apparel*. The equity hereof still remaineth, especially in *publick Fasts*, at which time to come into the assembly, with *starched bands*, *crisped hair*, *brave apparel*, and decked with *flowers* or *perfumes*, argueth a soul that is neither humble before God, nor ever knew the true use of so holy an exercise.

*Ex 33.5.6. * Hest. 4.1. 2. Jo. 3.5.6. Joel. 1. 13. Mat. 11.21.

Fourthly, from the full *measure of* * *ordinary sleep*; That thou maist that way also humble thy body; and that thy soul may *watch* and *pray* to be prepared for the coming of Christ. And if thou wilt break thy sleep early and late for *worldly*

*2 Sa. 12.16. Joel 1. 13. Hest. 4. 3. 1 Kings 21 7.

ly gain: how much more shouldst thou do it for the *service of God*? And if *Ahab* (in imitation of the Godly) did in his *Fast* lye in *Sackcloath* to break his sleep by night, what shall we think of those who on a *Fasting-day* will yield themselves to sleep in the open *Church*?

Fifthly, and lastly, from all outward *pleasures of* our sense. So that as it was not the * *throat* only that *sinned*, so must not the *throat* only be *punished*: and therefore we must endeavour to make our eyes (as at all times) so especially on that day, to fast from beholding *vanities*; our ears from hearing *Mirth*, or *Musick*, but such as may move to *mourn*; our nostrils from pleasant *smells*; our tongues from *lying*, *dissembling*, and *slandering*; yea, the use of the *Marriage bed* must be omitted in a religious reverence of the Divine *Majesty*, that so nothing may hinder our true humiliation, but that all may be signs that we are unfeignedly humbled. Thus much of the outward manner.

* Si sola gula peccavit, sola jejunet, & sufficit: Si verò peccaverunt & membra cætera cur non jejunent & ipsa? Bern. Ser. Quadr. 3.

2. The inward manner of *Fasting* consists in two things. 1. *Repentance*. 2. *Prayer*.

Repentance hath two parts.

1. *Penitency* for sins past.

2. *Amendment of life* in time to come.

This *Penitency* consists in three things. First, an inward *insight* of sin, and *sense* of misery. Secondly, a *bewailing* of thy vile estate. Thirdly, an *humble and particular confession* of all thy known sins.

1. *Of*

1. *Of the inward insight of sin, and sense of misery.*

This *sense and insight* will be effected in thee; First, by considering thy sins, especially thy gross sins, according to the circumstances of the *time* when, *place* where, *manner* how, and *persons* with whom it was committed. Secondly, the Majesty of God, against whom it was done: and the *rather*, because thou didst such things against him since he became a *Father* unto thee, and bestowed so many sweet *blessings* in bountiful manner upon thee. Thirdly, in considering the *curses* which *God* hath threatned, for thy sin: how grievously God hath plagued others for the same fault, and how that no *means* in Heaven or Earth could deliver thee from being *eternally damned* for them, had not the *Son of God* so lovingly died for thee. Lastly, that if God *loves* thee, he must chasten thee ere it be long, with some grievous *affliction*; unless thou dost *prevent* him by speedy and unfeigned repentance. Let these and the like considerations, so *prick* thy *heart* with sorrow, that *melting* for remorse within thee, it may be *dissolved* into a *Fountain of tears*, trickling down thy mournful cheeks. This mourning is the beginning of *true fasting*, and therefore oft-times * put for *fasting*, the first, and *principal* part for the *whole* action.

2. *Of the bewailing of thine own estate.*

Bewailing or lamentation, is the powring out

* Mat. 9. 15. Can the Children mourn? then shall they fast. And Mark and Luke for mourn have fast. Examples. Psal. 6. and 22. and 38, and 79. and Jeremies Lam. Joel 2. 12. 17. Jer. 31. 18, 19, 20. Gen. 11. 7. Job 39 3. Psalm. 147. Psal. 104. 11

out of the inward mourning of the heart, by the outward means of the voice and tears of thine eyes. With such *filial earneſtneſs* and importunity in prayer, is our heavenly Father well pleaſed. Nay, when it is the *fruit* of his *Spirit*, and the *effect* of our *Faith*, he cannot be diſpleaſed with it. For if he heard the *moans* which *extremity* wrung from *Iſmael*, and *Hagar*, and heareth the cry of the *Young Ravens*, and roaring of *Lyons*; how much rather will he hear the *mournful lamentation* which his *own children* make unto him in their miſery?

1 Sam. 7. Ezech. 9. &c. Dan. 9. Neh. 8.

3. *Of the humble confeſſion of ſins.*

In this action thou muſt deal *plainly* with God, and acknowledge *all the ſins thou knoweſt*, not only in general, but alſo in particular: this hath been the manner of all Gods Children in their Faſts: firſt, becauſe that without confeſſion thou haſt no promiſe of mercy or forgiveneſs of ſins. Secondly, that ſo thou mayeſt acknowledge God to be *juſt*, and thy ſelf *unrighteous*. Thirdly, that by the numbring of thy ſins, thy heart may be the more humbled and pulled down. Fourthly, that it may appear that thou art a true penitent: for till God hath given thee grace to repent, thou wilt be *more aſhamed* to confeſs thy fault, than to commit thy ſin. The plainer thou dealeſt in this reſpect with God, the more graciouſly will God deal with thee; for if thou doſt *acknowledge thy ſins*,

Prov. 28. 3 Pſal. 32. 3. &c. Pſal. 51. 4.

1 Joh. 1. 7. 9.

God

God is faithful and just to forgive thee thy sins: and the blood of Jesus Christ his Son shall cleanse thee from all thy sin.

To help thee the better to perform these three parts of Penitency, thou mayst diligently read such Chapters and portions of the holy Scriptures, as do chiefly concern thy particular sins: that thou mayst see Gods curse and judgments on others for the like sins; and be the more humbled thy self.

Thus far of the first part of Repentance, which is Penitency.

The other part, which is *Amendment of life*, consists, First, in devout *Prayer*: Secondly, in devout *Actions*.

The devout *Prayer* which we make in time of *Fasting*, is either *deprecation of evil*, or *craving needful good things*.

Deprecation of evil, is, when thou beseechest GOD, for Christ the *Mediators* sake, to pardon unto thee those sins which thou hast confessed; and to turn from thee those judgments which are due unto thee for thy *sins*. And as *Benhadad*, because he heard *That the King of Israel was merciful*, prostrated himself unto him with a *rope about his neck*; so because thou knowest that the *King of heaven is merciful*, cast down thy self in his presence, in all *true signs* of humiliation, (especially, seeing he calleth upon thee to come unto him in thy troubles) and doubtless thou shalt find him most *merciful*.

2 Kings 20. 3.

Psal. 50. 16.

The

The *craving of needful good things* is, First, a fervent and faithful begging of God, to seal by his Spirit in thy heart, the assurance of the forgiveness of all thy sins. Secondly, to *renew* thy heart by the *Holy Ghost*, so that sin may daily *decay*, and *righteousness* more and more *increase in thee*. Lastly, in desiring a supply of *faith*, *patience*, *chastity*, and all other graces which thou *wantest*; and an increase of those which God of his mercy hath bestowed upon thee *already*.

Phil. 4. 6. 2 Tim. 5. 5.

Thus far of Prayer in fasting.

The *devout Actions* in fasting are two: First, * *Avoiding evil.* Secondly, *doing good.*

*Jo. 2. 8. 10. Pulchrum est corporis jejunium cum sit animus à vitiis jejunus, Hier. ad Cel. Ep. 14. Jejuna à malis actibus, abstine à malis Sermonibus, contine à cogitationibus pessimis, Cyr. in Lev. c. 10. Isa. 58. 2, &c. Za. 7. 5, 7. Non possum ferre iniquitatem & interdictionem. Isa. 1. 13.

1. *Of avoiding evil.*

This *Abstinence from evil*, is that which is chiefly signified by thy *Abstinence from food*, &c. and is the chief end of fasting, as the *Ninivites* very well knew. *A day of Fast, and not fasting from sin, the Lord abhorreth.* It is not the *vacuity* of the stomack, but the *purity* of the heart that God respecteth. If therefore thou wouldst have God to turn from thee the *evil* of *Affliction*, thou must first turn away from thy self the *evil* of *Transgression*. And without this fasting from *evil*, thy *Fast* savours more noysome to God, than thy *breath* doth to *Man*. This made God so often to reject the Fast of the *Jews*. And as thou must endeavour to avoid all sin, so especially *that sin* wherewith thou hast provoked God, either

ther to *shake* his rod at thee, or already to *lay* his chastening hand upon thee. And do this with a resolution by the assistance of Gods grace, never to commit those sins again. For * what shall it profit a man by abstinence to humble his body, if his mind swell with pride? Or to forbear Wine and strong drink, and to be drunk with wrath and malice? Or to let no flesh go into the belly, when lies, slanders, and ribauldry (which are worse than any meat) comes out of the mouth? To abstain from meat, and to do mischief, is the devils fast, who doth evil, and is ever hungry.

* Quid prodest tenuari corpus abstinentia, si animus intumescit superbia? Vinum non bibere, & ira inebriari carnibus non vesci, & de ore omni esca fordidius egredi maledictum aut mendacium? Max Epise. Qui cibis abstinent, & mala agunt, dæmones imitantur, quibus culpa adest, & cibus deest, Isid.

2. *Of doing good Works.*

The * *good Works* which as a Christian thou must do every day, but especially on thy *Fasting day*, are *either the works of Piety to God*, or *the works of Charity* towards thy brethren.

1. *The works of Piety to God*, are, the *practice* of all thy former duties, in the *sincerity* of a good Conscience, and in the sight of God.

2. The *works of Charity* towards our *Brethren*, are, *forgiving wrongs*, *remitting debts to the poor*, that are not well able to pay; but especially in giving *Alms* to the poor, that want relief and sustenance. Else we shall * under pretence of *godliness*, practise *miserableness*:

*Vis orationem tuam volare ad cœlum? Fac illi duas alas, jejunium & eleemosynam. Aug. Isa. 58. 6, &c. Za. 7. 9. 20.

* Qui jejunat ut parcat, non ad dei gloriam jejunat, sed substantiæ suæ parcit. Chrys. in Mat. Mat. 6. 9. Act. 10. 30.

like

like those who will pinch their own *bellies* to defraud their labouring *Servants* of their due allowance. As therefore Christ joyned *Fasting*, *Prayer*, and *Alms* together in *Precept*; so must you joyn them together, like *Cornelius*, in *Practice*. And therefore be sure to give at the least so much to the * poor, on thy *Fasting-day*, as thou wouldst have spent in thine own dyet, if thou hadst not fasted that day. And remember, that *he that soweth plenteously shall reap plenteously*, and that this is a *special sowing day*. Let thy *Fasting* so * *afflict* thee, that it may *refresh* a poor Christian; and *rejoyce* that thou hast *dined and supped in another*; or rather, that thou hast *feasted hungry Christ in his poor Members*.

In giving *Alms*, observe two things. First, the *Rules*; secondly, the *Rewards*.

1. *Rules in giving of Alms, and doing good works.*

1. They must be done in *obedience to Gods Commandments:* not because we think it to be good, but because God *requireth us* to do such, and such a good deed; for such * *obedience* of the worker God preferreth before all *Sacrifices*, and the greatest *works*.

2. They must proceed from *Faith*, else they *cannot please God*; Nay, without faith the most *specious* works are but * *shining sins*, and *Pharisees Alms*.

3. Thou must not think by thy good Works and Alms, to *merit Heaven*, for in

*2 Cor. 9. 6. Jejunium tuum te castigat, sed alterum lætificat. Aug. Ser. de temp. 64. Accipiat esuriens Christus quod jejunans minus accipit Christianus, Aug. de temp. Ser. 157. Beatus qui jejunat ut alat pauperem; imitatur enim Christum, qui animam suam posuit pro fratribus suis. Cyril. in Lev. lib. 10.
*1 Sam. 15. 22.
*Heb. 11. 6. Rom. 14 23
* Splendida peccata. Aug.

in vain had the Son of God shed his blood; if Heaven could have been purchased either for Money or Merit. Thou must therefore seek Heavens possession by the purchase of Christs blood, not by the merits of thine own works. For [a] eternal life is the gift of God through Jesus Christ. Yet every true Christian that believeth to be saved, and hopes to come to Heaven, must do good work, (as the Apostle saith) for necessary uses; which are four.

First, That [b] God may be glorified. Secondly, That thou mayest shew thy self [c] thankful for thy redemption. Thirdly, That thou mayest [d] make sure thine election unto thy self. Fourthly, That thou mayest [e] win others by thy holy education to think the better of thy Christian profession. And for these uses, we are said to be [f] Gods workmanship created in Christ Jesus unto good works, and that God hath ordained us to walk in.

4. Thou must not give thine Alms to impudent Vagabonds, who live in wilful idleness and filthiness, but to the Religious and honest poor, who are either sick, or so old that they cannot work; or such who work, but their work cannot competently maintain them; Seek out these in the back lanes, and relieve them; But if thou meetest one that asketh an Alms for Jesus sake and knowest him not to be unworthy, deny him not; for it is better to give unto ten

[a] Rom. 6. ult.

[b] 1 Cor. 10 31.
2. Cor. 8. 19. Phil. 1. 11
[c] Luke 1. 74, 75.
[d] 2 Pet. 1. 10. Isa. 61. 9.
[e] Mat. 16.
[f] Eph. 2. 10

counterfeits, than to suffer Christ to go in one poor Saint unrelieved. Look not on the Person, but give thy Alms as unto Christ in the party.

2. *Of the rewards of Alms-deeds, and good works.*

1. *Alms* are a special means to move God in mercy to turn away his [a] temporal judgements from us; when we by a true faith, (that sheweth it self by such fruits) do return unto him.

[a] Dan. 4. 24.

2. Merciful *Alms-givers* [b] shall be the *Children of the Highest*, and be like God their *Father*, who is the [c] *Father of Mercies*. They shall be his [d] Stewards to dispose his Goods, his Hands to distribute his Alms; and if it be so great an honour to be the Kings *Almoner*, how much greater is it to be the God of Heavens *Almsgiver*.

[b] Luke 6. 35, 36.
[c] 2 Cor. 1. 3.
[d] Luke 16. 1.

3 When all this *world* shall forsake us, then only *good works* and *good Angels* shall accompany us, the one to [e] *receive* their *reward*, the other to deliver their [f] *charge*.

[e] Apoc. 14 13.
[f] Luke 16. 22. Psal. 91. 11. Heb. 1. 14

4. Liberality in Alms-deeds is our [g] *surest foundation that we shall obtain in eternal life* a liberal reward through the *Mercy* and *Merits* of Christ.

[g] 1 Tim. 6 19.

5. Lastly, by Alms-deeds we feed & relieve Christ in his *Members*; and [h] *Christ* at the *last day* will acknowledge our *love*, and reward us in his *Mercy*: and then it shall appear, that what we gave to the poor, was not *lost*, but [i] *lent unto the Lord*.

[h] Mat. 25.
[i] Pro. 19. 17.

What

What greater motives can a Christian wish to excite him to be a liberal Alms-giver? Thus far of the manner of Fasting. Now followeth the *Ends*.

5. *Of the Ends of Fasting.*

The true *Ends of Fasting* are not to *merit* Gods favour or eternal life (for that we have only of the gift of God through Christ) not to *place Religion* in bodily abstinency (for Fasting in it self is not the *worship of God*, but an help to further us the better to *worship God*.) But the *true ends of fasting are three.*

First to subdue our [a] flesh to the spirit; but not so to [b] weaken our bodies, as that we are made unfit to do the necessary duties of our calling. *A good man* (saith *Solomon*) *is merciful to his Beast*, Prov. 12. verse 10. much more to his own *body*.

Secondly, that we may more devoutly contemplate *Gods holy will*, and fervently [c] pour forth our souls unto him by prayer: for as there are some kind of *Devils*, so there are also some kind of *sins*, which cannot be subdued but by *Fasting* joyned unto *Prayer*, Mat. 17. 22.

Thirdly, that by our [d] *serious humiliation*, and *judging* of our selves, we may escape the *judgment of the Lord*; not for the *merit* of our fasting (which is none) but for the *mercy of God*, who hath promised to remove his judgments from us, when we by Fasting do unfeignedly humble our selves before him. And indeed no

[a] Esd. 8. 21. 1 Cor 9. 7.
[b] 1 Tim. 5. 23. *Jejunium orationem roborat. Oratio sanctificat Jejunium.* Bern. Ser. *de Jejun.*
[c] Joel 1. 17 Neh. 4. Luk. 2. 37. 1 Cor. 7. 5.
[d] Joel 2. 18, 19. 1 Cor. 12.

Child of God ever *conscionably* used this holy *exercise*, but in the end he obtained his request at the hand of God, both in *receiving* graces, which he wanted, as appears by the examples of [a] *Anna*, [b] *Jehosaphat*, [c] *Nehemiah*, [d] *Daniel*, [e] *Esdras*, [f] *Hester*, *as also in turning away judgments threatned*, or fallen upon him, as may be seen in the example of the [g] *Israelites*, the [h] *Ninevites*, [i] *Rehoboam*, [k] *Achab*, [l] *Ezekiah*, [m] *Manasses*. He, who gave his *dear Son* from Heaven to the death, to ransome us when we were his enemies, thinks nothing too dear on Earth, to bestow upon us when we humble our selves, being made his reconciled Friends and Children.

Thus far of the *Private Fast*.

[a] 1 Sam. 7.
[b] 2 Chron. 20.
[c] Neh. 1.
[d] Dan. 9.
[e] Esd 8.23
[f] Hest. 9.
[g] 1 Sam. 7. 6.
[h] Jonah 3.
[i] 2 Chron. 12. 5, 7, &c.
[k] 1 Kings 21.
[l] 1 Chron. 32. 16.
[m] 2 Chron 33, 18, 19.

2. *Of the Publick Fast.*

A *Publick Fast* is, when by the [n] Authority of the *Magistrate*, either the *whole Church* within his dominions; or some *special Congregation* (whom it concerneth) do assemble themselves together, to perform the fore-mentioned *duties* of *Humiliation*, either for the *removing* some publick [o] calamity threatned, or already inflicted upon them, as the *sword*, *invasion*, *famine*, *Pestilence*, or other fearful sickness; or else for the *obtaining* of some *publick blessings*, for the good of the [p] *Church*, as to crave the *assistance* of his *holy spirit*, in the *election*, and *ordination* of fit and able *Pastors*, &c. or,

[n] Jonah 3. 7. 2 Chron. 20.03. Ezr. 8.21.
[o] Sam. 7. 5, 6. Joel 2.15, 2 Chro. 20 Jonah 5. Hest. 4.
[p] Exod. 19 Esdras 8. Act. 1. 13, 14.

or, for the *trial of truth*, and *execution of Justice*, in matters of difficulty and great importance, *&c.*

When any evil is to be removed, the [a] *Pastors* are to lay open unto the people, by the evidence of *Gods Word*, the *sins* which are the special *causes* of that calamity; *call upon them to repent*, and *publish* unto them the mercies of *God* in *Christ* upon their Repentance. The people must hear the voice of *Gods Messengers* with hearty sorrow for their sins, earnestly *beg pardon in Christ*, and promise unfeigned amendment of their life. When any blessing is to be obtained, the *Pastors* must *lay open to the People the necessity of that blessing*, and the *goodness* of God who giveth such *graces* for the good of men. The *people* must *devoutly pray* unto *God* for bestowing of that *Grace*, and that he would bless his own *means* to his own *glory*, and the good of his *Church*. And when the holy Exercise is done, let every *Christian* have a special care according to his *ability*, [b] *to remember the poor*. And whosoever (when just occasion is offered) useth not the *holy* exercise of *Fasting*, he may justly suspect, that his heart never yet felt the power of true *Christianity*.

So much of *Fasting*. Now followeth the exercise of holy *Feasting*.

[a] Joel 1. 14. Neh. 8.

[b] Isa. 58. 7, 10. 2 Cor. 9. 7. Gal. 2. 10.

Of the Practice of Piety in Holy Feasting.

HOly *Feasting* is a Solemn *Thanksgiving*, (appointed by Authority)

to be rendred unto God on some special day, for some *extraordinary blessings* or *deliverances received.* Such among the *Jews* was the Feast of the *Passeover*, to remember to praise God for their deliverance out of *Egypts* bondage, or the *Feast* of *Purim*, to give thanks for their deliverance from *Hamans Conspiracy*: Such amongst us are the fifth of *August*, to praise God for delivering *our gracious King*, from the *bloody Conspiracy* of the *Traiterous Gowries*: and the fifth of *November*, to praise God for the deliverance of the *King, and the whole state*, from the *Popish Gun-powder Treason.* Such Feasts are to be celebrated by a publick *rehersal* of those special benefits, by *spiritual Psalms* and *dances*, by *mutual feasting* and *sending* presents *every one to his neighbour*, and by giving *gifts to the poor.*

Exod. 12. 15. Hest. 9. 19. 21.

But forasmuch as the benefit of our *Redemption* was the greatest that *Man* needed from God, or that God ever bestowed upon Man, and that the Lords Supper is left by our Redeemer as the chiefest memorial of our *Redemption*: every Christian should account this Holy Supper his *chiefest and joyfullest Feast* in this World. And seeing that as it ministreth to *worthy* partakers, the greatest assurance which they have of their *salvation*: so it pulleth *temporal judgements* on the *bodies*, and (without repentance) *eternal damnation* on the *Souls* of them who *receive it unworthily.* Let us see how

a

a Christian may best fit himself to be a due *partaker* of so holy a *feast*; and to be a *worthy Guest* at so *sacred a Supper*.

Meditations concerning the due manner of practising Piety, in receiving the holy Supper of the Lord.

THough no man living is *of himself* worthy to be a guest at so *holy* a Banquet; yet it pleaseth God of his *grace* to *accept* him for a *worthy receiver*, who endeavoureth to receive that holy mystery, with that *competent measure* of reverence that he hath prescribed in his word. 2 Thes. 1. 11. Col. 1. 12. Luke 20. 35. Apoc. 3. 4.

He that would receive this holy Sacrament with due reverence, must conscionably perform three sorts of duties. First, *those which are to be done before he receiveth* Secondly, *those that are to be done in the receiving*. Thirdly, *those that are to be done after that he hath received the Sacrament*. The first is called *Preparation*, the second *Meditation*, the third *Action or Practice*.

Of Preparation.

That a Christian ought necessarily to *prepare* himself before he presume to be a partaker of the holy Communion, may evidently appear by five reasons.

First, Because it is Gods commandment. For if he commanded under the pain of death that none uncircumcised should eat the Pascal Lamb; nor any circumcised under four *days preparation*: how much *greater* preparation doth he Exod. 12. 48. & 22. 6

require of him, that cometh to receive the Sacrament of his Body and Bloud, which as it *succeedeth*, so doth it *exceed* by many degrees the Sacrament of the *Passeover*?

Joh. 13.5. Secondly, Because the *example of Christ* teacheth us so much: for he *washed* his Disciples *Feet* before he admitted them to eat of his Supper, signifying how thou shouldest lay aside all *unpureness of heart* and *uncleanness of life*, and be furnished with *humility* and *charity*, before thou presumest to taste of his holy Supper.

1 Cor. 11. 28. Thirdly, Because it is the counsel of the Holy Ghost; *Let every man examine himself, and so let him eat*, &c. And if

Prov. 23. 1, 2. a man when he is to eat with an *earthly Prince, must consider diligently what is before him, and put a knife to his throat, rather then to commit any rudeness*: how much more oughtest thou to prepare thy Soul, that thou mayest behave thy self with all fear and reverence, when thou art to feast at the Table of the *Prince of Princes*?

Fourthly, Because it hath been ever the practice of all God's Saints, to use holy preparation, before they would meddle with *Divine Mysteries*. *David*

Psal. 26. 6. *would* not go near to *Gods Altar*, till he had first *washed his hands in innocency*; much less shouldest thou, without due preparation, approach to the *Lord's Table*. *Abimelech* would not give, nor *David* and his men would not

not eat the *Shew-bread*, but on condition that their *Veſſels were holy*: How much leſs ſhouldſt thou preſume to eat the *Lords bread*, or rather *the bread which is the Lord*, unleſs the veſſel of thy heart be firſt cleanſed by repentance? And if the Lord required *Joſhua* (as he had done *Moſes* before) to put off his Shooes, in reverence of his holineſs, who was preſent in that place, when he appeared with his Sword in his hand for the deſtruction of his enemies: how much rather ſhouldſt thou put off all the affections of thine earthly converſation, when thou commeſt near that place, where Chriſt appeareth to the eye of thy Faith, with *Wounds in his hands and ſide*, for the redemption of his Friends? and for this cauſe it is ſaid, *That the Lambs Wife hath made her ſelf ready for the marriage.* Prepare therefore thy ſelf, if thou wilt in this life be *betroathed* unto *Chriſt by* Sacramental *grace*, or in Heaven *married* unto him by eternal *glory*.

1 Sam. 11. 4.

Exod. 35. Joſh. 5. 18.

Apo. 19. 7.

Fifthly, Becauſe that God hath ever ſmitten with fearful judgements, thoſe who have preſumed to uſe his holy Ordinances without due fear and preparation. God ſet a *flaming Sword* in a *Cherubins hand* to ſmite our firſt Parents, being defiled with ſin, if they ſhould attempt to go into Paradiſe, or *eat the Sacrament of the Tree of Life.* Fear thou therefore to be ſmitten with

Gen. 3. 24.

the Sword of Gods vengeance, if thou presumest to go to the Church with an impenitent heart to eat the Sacrament of the *Lord of life*. God smote fifty thousand of the *Bethshemites* for *looking irreverently* into his Ark, and kill'd *Uzziah* with sudden death, for but *rash touching* of the Ark; and smote *Uzza* with the *Leprosy* for medling with the Priests Office, which pertained not unto him. The fear of such a stroke made *Ezekiah* so earnest to pray unto God, that he would not smite the people that wanted *time to prepare themselves as they should, to eat the Passeover*: and it is said, that the Lord *heard Ezekiah, and healed his people*; intimating, that had it not been for *Ezekiahs* Prayer, the Lord had *smitten* the People for their want of due *preparation*. And the man who came to the *Marriage feast* without his *wedding garment*, or examining of himself, was examined of another: and thereupon bound *hand and foot, and cast into utter darkness*, Mat. 22. 12. And St. *Paul* tells the *Corinthians*, that for want of this *preparation in examining and judging themselves before they did eat the Lords Supper*, God hath sent that fearful sickness among them, whereof *some were then sick, others weak, and many fallen asleep*, that is taken away by *temporal death*: Insomuch that the *Apostle* saith, that every unworthy *receiver eats his own judgement temporal*, if he repents: *eternal*, if he repents not: and that in so hainous

1 Sam. 16. 19.

1 Sam. 6. 6.

2 Chron. 18. 26, &c.

1 Cor. 11. 29.

nous a measure, as if he *were guilty of the very Body and Blood of the Lord*, where of this Sacrament is a holy *sign* and *seal*. And Princes punish the indignity offered to their great seal, in as deep a measure, as that which is doue to their own *Persons*, whom it representeth. And how hainous the guiltiness of *Christs blood* is, may appear by the misery of the *Jews* ever since they wished *his blood to be on them and their Children*. But then thou wilt say, It were *safer* to abstain from coming *at all* to the Holy Communion: Not so, for God hath threatned to punish the *wilful neglect* of his Sacraments, with *eternal damnation* both of body and soul; And it is the *Commandment of Christ*; *Take, eat, do this in remembrance of me*: and he will have his Commandment under the penalty of his curse obeyed. And seeing that this Sacrament was the *greatest* token of Christs *love*, which he left at his *end* to his Friends, whom he loved to the *end*, therefore the neglect and contempt of this Sacrament must argue the *contempt* and *neglect* of his *love* and *blood-shedding*: than which no sin in Gods account can seem more *hainous*. Nothing hindereth why thou mayest not come freely to the Lords table, but because thou hadst rather *want* the love of God, than leave thy filthy sins. O come, but come a guest prepared for the Lords Table; seeing they are *Blessed, who are called to the Lambs*

ver. 27.

Mat. 27. 25.

Num 9.13
Heb. 2.9.
Mat. 26. 26.
1 Cor. 11. 24.
Joh. 13.1.
Heb. 10. 28, 29.

Apo. 19. 9. Efficacia Eucharistiæ non æqualiter se habet, quoad omnes fideles, sed pro ratione fidei communicantium. Origen.

Lambs Supper. O come, but come prepared; because the *efficacy* of this Sacrament is received according to the *Proportion* of the *Faith* of the *Receiver.*

This preparation consists in the serious consideration of three things: First of the *worthiness of the Sacrament*, which is termed to *discern the Lords body.* Secondly, of thine *own unworthiness*; which is to *judge thy self.* Thirdly, of the means, whereby thou mayest become a *worthy* Receiver: called *Communication of the Lords Body.*

1. *Of the worthiness of the Sacrament.*

THe *worthiness* of this Sacrament is considered three ways: First, by the *Majesty of the Author* ordaining. Secondly, by the *preciousness* of the *parts* whereof it consisteth. Thirdly, by the *excellency* of the *Ends* for which it was ordained.

2. *Of the Author of the Sacrament.*

The *Author* was not any *Saint* or *Angel*, but our *Lord Jesus*, the eternal Son of *God.* For it pertaineth to *Christ only*, under the *New Testament*, to *institute* a Sacrament, because he can only *promise* and *perform* the *grace* that it *signifieth.* And we are charged *to hear no voice but his* in his *Church.* How sacred should we esteem the *Ordinance* that proceedeth from so Divine an *Author!*

Mat. 17. 5.

3. *Of*

3. *Of the parts of the Sacrament.*

The parts of this blessed Sacrament are three. First, the *earthly signs* signifying. Secondly, the *Divine Word* sanctifying. Thirdly, the *heavenly grace* signified.

First, The *earthly signs* are [a] *Bread* and *Wine*, in number *two*, but one in use.

Secondly, The *Divine Word* is the Word of *Christ's Institution*, pronounced with *prayers* and *blessings*, by a *lawful* [b] Minister. The *Bread* and *Wine* without the *Word* are nothing, but as they were before; but when the *Word* commeth to those *Elements*, then they are made a *Sacrament*; and God is present with his own Ordinance, and ready to perform whatsoever he doth *promise*. The Divine *words* of blessing, do not *change* or *annihilate* the [c] *substance* of the *Bread* and *Wine* (or if their substance did not remain, it could be no Sacrament) but it changeth them in *use* and in *name*. For, that which was before but *common* Bread and Wine to nourish mens *Bodies*, is after the *blessing* destinated to a holy use, for the *feeding* of the *souls* of Christians. And where before they were called but *Bread* and *Wine*, they are now called by the name of those holy things which they signifie, *The Body and Blood of Christ*; the better to draw our minds from those *outward* Elements to the *Heavenly* graces, which by the *sight* of our *bodies* they represent to the spiritual eyes of our *faith*. Neither did Christ

a Cor. 11. 23 &c.
Prov. 9. 5.
b Heb. 5. 4. Num. 6. 40. 1 Cor. 10. 16. Eucharistia Sacramentum non de aliorum manu quam præsidentium sumimus Tert. l. de Coron. c. 3.
c Qui est a terra panis percipiens vocationem domini, non jam communis panis est, sed Eucharistia, ex duabus rebus constans, terrena & cœlesti. Ir. l. 4. cap. 30. Per sacramentum corporis & sanguinis Domini divinæ efficimur consortes naturæ & tamen esse non desinit substantia vel natura panis & vini, Gelasius contra Eutyc.

Christus visibilia symbola, corporis & sanguinis appellatione honoravit, non naturam mutans, sed gratiam naturæ adjiciens. Theodoret. Dialog. 1.

Christ direct these words, *This is my body, This is my blood*, to the Bread and Wine, but to his Disciples, as appeareth by the words going before, *Take ye, eat ye*. Neither is the Bread his Body, but in the same sense that the Cup is the *New Testament*, *viz.* by a Sacramental *Metonymy*. And *Mark* noteth plainly that the words, *This is my Blood*, &c. were not pronounced by our Saviour, till after that all his Disciples had drunken of the Cup, *Mark* 14.23,24. And afterwards in respect of the natural substance thereof he calleth that *the fruit of the Vine*, which in respect of the spiritual signification thereof, he had before termed *his Blood*. *verse* 15. after the manner of terming all Sacraments. And Christ bids us not to *make him*, but to *do this in remembrance of him*; and he bids us to eat not *simply his Body*, but his *Body* as it was *then broken*, and his *Blood shed*; which St. *Paul* expounds to be but the *communion of Christs Body*, and the [a] *communion of his Blood*; that is an effectual *pledge* that we are *partakers* of Christ, and of all the *merits* of his *Body* and *Blood*. And by the frequent use of this Communion, *Paul* will have us to [b] *make a shew of the Lords death till he come* [c] *from Heaven*, and till we, as [d] *Eagles, shall be caught up into the* [e] *air to meet him* who is the blessed *carcass* and life of our souls.

[a] 1 Cor. 10. 16.
[b] 1 Cor. 11 26.
[c] Acts 3. 21.
[d] Acts 1. 11. Heb. 8.2.
[e] Mat. 24. 17. 18.

Thirdly, The *spiritual graces* are likewise two; the *Body of Christ*, as it was with

with the feeling of Gods anger due to us, crucified: and his Blood (as it was in the like sort) *shed for the remission of our sins.* They are also in number two, but in use one, *viz. whole Christ*, with all his benefits *offered to all*, and given indeed to the *faithful.* These are the three integral parts of this blessed Sacrament, the Signe, the Word, and the Grace. The Sign without this *Word*, or this *Word* without the *Sign* can do nothing: and both conjoyned are unprofitable without the *Grace* signified: but all three concurring, make an effectual Sacrament to a worthy Receiver. Some receive the *outward* Sign without the *spiritual* Grace, as *Judas*, who (as *Austin* saith) received [a] *the bread of the Lord*, but not the *bread which was the Lord.* Some receive the *spiritual* grace without the *outward* sign, as the *Saint-Thief* on the Cross; and innumerable of the faithful, who *dying desire it*, but cannot receive it through some external impediments; but the worthy receivers to their comforts receive *both* in the *Lords Supper.*

Christ chose *Bread* and *Wine* (rather than any other Elements) to be the outward signs in this blessed Sacrament; first, because they are *easie* for *all sorts* to attain unto; secondly, to teach us, that as mans *temporal life* is chiefly nourished by [b] *bread*, and cherished by *wine*; so are our souls by his *body* and blood sustained and quickened unto eternal *life.* Christ appointed

[a] *Panem Domini, non panem Dominum. Aug.*

[b] *David* calls bread the strength of mans heart, *Psal.* 104. 15. *Isa.* The stay of Bread, *Cap.* 3. 1. *Ezekiel* The staff of Bread, *Cap.* 4. 16. *Homer.* μυελὸς ἀνδρῶν.

pointed Wine with the Bread to be the *outward* signs in this Sacrament, to teach us, first, that as the *perfect nourishment* of mans body consisteth both of *meat* and *drink*, so Christ is unto our souls, not in *part* but in perfection, both *salvation* and *nourishment*: secondly, that by seeing the Sacramental Wine *apart* from the Bread, we should remember how all his *precious bloud* was *spilt* out of his *blessed body* for the *remission of our sins*. The *outward* signs the *Pastor* giveth in the Church, and thou dost eat with the *mouth of thy Body*: the *spiritual* grace *Christ* reacheth from heaven, and thou must eat it with the *mouth* of thy *Faith*.

3. *Of the end for which this holy Sacrament was ordained.*

The excellent and admirable Ends or *Fruits*, for which this blessed Sacrament was ordained, are *seven*.

Of the first End of the Lords Supper.

1. To keep Christians in a continual [a] *remembrance* of that *propitiatory sacrifice* which Christ *once* for all offered by his *death* upon the *Cross*, to reconcile us unto God. *Do this* (saith Christ) *in remembrance of me*; And (saith the Apostle) [b] *As oft as ye shall eat this bread, and drink this cup, ye do shew the Lords death till he come.* And he saith, that (by this Sacrament, and the preaching of the Word) [c] Jesus Christ was so evidently set forth before the eyes of the *Galathians*, as if he had been crucified among them: for the whole *action* repre-

[a] Mat 26. 26. Luk. 22. 19
[b] 1 Cor. 11. 26.
[c] Gal. 3. 1. Heb. 9. 26. & 10. 29. & 1. 3.

represenreth Christs death: the breaking of the *bread blessed*, the *crucifying of his blessed body*, and the *pouring forth of the sanctified Wine*, the shedding of his *Holy blood*. Christ was [d] once in himself *really offered*: but as oft as the Sacrament is celebrated, so oft is he *spiritually* offered by the faithful.

Hence the *Lords Supper* is called a *propitiatory Sacrifice*, not properly, or really, but [e] figuratively, because it is a *memorial* of that *propitiatory Sacrifice* which *Christ* offered upon the Cross. And to distinguish it from that real Sacrifice; the Fathers call it the [f] *unbloudy Sacrifice*. It is also called the *Eucharist*, because that the *Church* in this action offereth unto *God* the *Sacrifice of praise and thanksgiving* for her Redemption, effected by the true and *only expiatory* Sacrifice of *Christ* upon the Cross. If the sight of *Moabs King*, sacrificing on his walls his own Son, to move his God to rescue him, 2 *Kings* 3. 27. moved the assailing Kings to such pity, that they ceast the assault, and raised their siege; how should the spiritual sight of *God the Father*, sacrificing on the Cross *his only begotten Son*, to save thy soul, move thee to love *God* the *Redeemer*, and to leave sin

d Heb. 9. 26 & 10. 12. & 1. 3.

Quotidie nobis Christus crucifigitur *Aug.* in Psal. 95.

e metonimicus.

f Incruentum sacrificium.

If it be unbloudy, because it is void of bloud, then it is not Christs natural body: If because it is offered without shedding of blood, then it is not available for the remission of sins. Heb. 9. 22.

Christo cum Patre & Spiritu sancto sacrificium panis & vini in fide & charitate, sancta Ecclesia Catholica offerre non cessat. *Aug.* de fid. ad Pet. diac. cap. 20. Cum frangitur hostia dum sanguis de calice in ore fidelium funditur, quid aliud quam Dominici corporis in cruce immolatio, ejusque sanguinis de latere effusio designatur; Can. dist. 2. de consec. cum frangitur 37.

that

that could not in justice be expiated by any meaner ransome?

Of the second end of the Lords Supper.

2. To *confirm our Faith*; for God by this Sacrament doth *signifie* and *seal* unto us from Heaven, that according to the *promise* and *new covenant* which he hath made in Christ, he will truly receive unto his grace and mercy all *penitent believers*, who duly receive this holy Sacrament; and that for the *merits of the death and passion of Christ*, he will as *verily* forgive them all their sins, as they are made *partakers* of this Sacrament. In this respect the holy Sacrament is called, *The seal of the new covenant and remission of sins.* In our greatest doubts we may therefore, receiving this Sacrament, undoubtedly say with *Sampsons* Mother: *If the Lord would kill us, he would not have received a burnt offering and a meat offering at our hands, neither would he have shewed us these things, nor would at this time have told us such things as these.*

Rom. 4. 11
Mat. 26. 28.
Cor. 11. 25
Judg. 13. 23.
1 Cor. 10. 16.
John 14. 16, 23.

Of the third end of the Lords Supper.

3. To be a *Pledge* and *Symbole* of the most near and effectual *communion* which Christians have with Christ: *The Cup of blessing which we bless, is it not the Communion of the Blood of Christ? The Bread which we break, is it not the Communion of the Body of Christ?* that is, a most effectual sign, and pledge of our Communion with Christ? This Union is called *abiding in us, joyning to the Lord, dwelling in*

1 Cor. 6. 17.
κολλησις.
Eph. 3. 17.
κατοίκησις.
Joh. 15. 5.
Eph. 6.
σύσσωμα

our

our hearts: and set forth in the Holy Scriptures by divers *Similies*. First, of the *Vine*, and branches. Secondly, of the *head*, and *body*. Thirdly, of the *Foundation*, and *Building*. Fourthly, of *one loaf* confected of many grains. Fifthly, of the *matrimonial union* betwixt man and wife, and such like. And it is threefold betwixt Christ and Christians. The first is *Natural*, betwixt our *humane nature* and *Christs Divine Nature*, in the person of the Word. The second is *Mystical*, betwixt our persons absent from the Lord, and the person of Christ God and *Man*, into one *Mystical* body. The third is *celestial*, betwixt our persons present with the Lord, and the person of Christ in a *body glorified*: these three conjunctions depend each upon other. For had not our nature been first *Hypostatically* united to the nature of God in the Second person, we could never have been united to Christ in a *Mystical* Body. And if we be not in this life (though absent) united to Christ in a *Mystical* Union, we shall never have communion of glory with him in his *heavenly presence*. The *Mystical* Union (chiefly here meant) is wrought betwixt Christ and us by the *Spirit* of Christ, apprehending us: and by our *faith* (stirred up by the same *Spirit*) *apprehending Christ* again. Both which St. *Paul* doth most lively express; *I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus.* How can he

Eph. 2. 15. Col. 1. 18. Rom. 12. 4, 5. Eph. 3. 19. 20. 1 Cor. 10. 17. Eph. 5. 31. 32. Apo. 22. 2.

Phil. 3. 12.

he fall away that holdeth, and is so firmly holden? This union he shall best understand in his *mind*, who doth most feel it in his heart. But of all other times, this union is best felt, and most confirmed, *when we duly receive the Lords Supper.* For then we shall sensibly feel our hearts knit unto Christ, and the *desire of our souls* drawn by *Faith* and the *Holy Ghost*, as by the *cords of Love*, nearer and nearer to his holiness.

From this *communion with Christ*, there follow to the faithful many unspeakable benefits.

2 Cor. 15. 1. Rom. 4. 2. 5. 1 Pet. 2. 4. Phil. 3. 9. Mat. 25. 35. Acts 9. 4. Mat. 25. 45. Zach. 2. 8. Eph. 4 23, 24.

As first, Christ took by *imputation* all their sins and guiltiness upon him, to satisfie *Gods justice* for them; and he freely gives by *imputation* unto us all his righteousness in this life, and all his right unto eternal life, when this is ended: and counteth all the *good* or *ill* that is done unto us, as done unto his *own person.*

Secondly, There floweth from *Christs nature* into our *nature*, united to him, the *lively spirit* and *breath of grace*, which reneweth us to a spiritual life, and so sanctifieth our *minds*, *wills*, and *affections*, that we daily grow more and more conformable to the *Image of Christ.*

Rom. 8. 29 2 Cor. 3. 18. Joh. 15. 5, & 1. 10.

Thirdly, He bestowed upon them all *saving grace*, necessary to attain eternal life, as the *sence of Gods love*, the *assurance of our election*, with *regeneration*, *justification*, and *grace to do good works*; till we come

come to live with him in his Heavenly Kingdom. This should teach all true Christians to keep themselves as the *undefiled members* of Christs body, and to beware of all *uncleanness* & *filthiness*, knowing that they live in Christ, or rather that *Christ liveth in them*. From this *union* with Christ (sealed unto us by the *Lords Supper*) Saint *Paul* draweth arguments, to withdraw the *Corinthians* from the pollution both of *Idolatry*, 1 *Cor.* 10. 16. and *Adultery*, 1 *Cor.* 16. 15, 16. 2 Cor. 8. 1, 4, 6, 7, 19.

Lastly, From the former communion twixt *Christ* and *Christians*, there flows another *communion* twixt *Christians among themselves*. Which is also lively represented by the Sacrament of the *Lords Supper*, in that the whole Church being *many*, do all communicate of one bread, in that holy action: *We being many, are one bread and one body*, for we are all partakers of that one bread; that as the bread which we eat in the Sacrament, is but *one* though it be confected of many grains: so *all* the faithful, though they be many, yet are they but *one mystical body*, under *one head*, which is Christ. 1 Cor. 10. 17.

Our Saviour prayed five times in that prayer which he made after his last Supper, that his Disciples might be one, to teach us at once, how much this *Unity* pleaseth him. This *Union* betwixt the faithful, is so ample, that no distance of place can part; so *strong*, that death cannot dissolve it; so *durable*, that time cannot wear it out; so Joh. 17. 11, 21, 22, 23, 26.

so *effectual*, that it breeds a fervent love betwixt those who never saw one anothers face. And this conjunction of *Souls* is termed the *communion of Saints*, which Christ effecteth by six special means. First by governing them all by one and the same *holy Spirit*. Secondly, by enduing them all with one and the same *Faith*. Thirdly, by shedding abroad his *own* [a] *love* into all their hearts. Fourthly, by [b] regenerating them all by *one* & the same *Baptism*. Fifthly, by [c] nourishing them all with *one* and the same spiritual *Food*. Sixthly, by being one [d] quickning head of that one body of his Church, which he reconciled to God in the *body of his flesh*. Hence it was, that the multitude of believers [e] in the *primitive* Church, were of *one* heart, and *one soul, in truth, affection*, and *compassion*. And this should teach Christians to love one another; seeing they are all members of the same *holy* and mystical Body whereof *Christ* is Head. And therefore they should have all a *Christian sympathy* and *fellow-feeling*, to *rejoyce* one in anothers joy, to *condole* one in anothers grief, to bear with one anothers infirmity, and mutually to relieve one anothers wants.

1 Cor. 4. 13

Eph. 4. 5.
[a] Rom. 5. 5
[b] Tit. 3. 5.
Eph 4. 5.
[c] 1 Cor. 10 17. & 11. 33.
[d] Col. 1. 18. & 22.
[e] Acts 4. 32.

Of the fourth end of the Lords Supper.

4. To *feed the souls of the faithful in the assured hope of life everlasting*. For this Sacrament is a sign, and pledge unto as many as shall receive the same according to Christ's institution, that he will

according

according to his promiſe, by the virtue of his *crucified* body and bloud, as verily feed our ſouls to life eternal, as our bodies are by Bread and Wine, nouriſhed in this temporal life. And to this end Chriſt in the action of the Sacrament [a] *really giveth* his very *Body* and *Bloud* to every faithful receiver. Therefore the Sacrament is called the *Communion of the body and bloud of the Lord*. And [b] communication is not of things *abſent*, but *preſent*: neither were it the *Lords Supper* if the *Lords body* and *bloud* were not there. Chriſt is verily preſent in the Sacrament by a *Double union*; whereof the firſt is ſpiritual, 'twixt *Chriſt* and the *worthy* Receiver; the ſecond is *Sacramental*, 'twixt the *Body* and *Bloud* of Chriſt, and the *outward ſigns* in the Sacrament. The former is wrought by means that the *ſame holy ſpirit* dwelling in *Chriſt* and in the *Faithful*, [c] incorporateth the faithful as members unto Chriſt their head, and ſo maketh them one with Chriſt, and partakers of *all the graces, holineſs, and eternal Glory*, which is in him, as ſure, and as verily as they hear the *words of the promiſe*, and are partakers of the outward ſigns of the holy Sacrament. Hence it is that the will of Chriſt is a true Chriſtians

a Audio quid verba ſonant, neque enim mortis tantum ac reſurrectionis ſuæ beneficium nobis offert Chriſtus, ſed corpus ipſum in quo paſſus eſt, ac reſurrexit. Concludo realiter hoc eſt verè nobis in cœna dati Chriſti corpus ut ſit animis noſtris in cibum ſalutarem Calvin. in Com. 2 Cor. 11. 25 1 Cor. 10. 16

b Quod ſe nobis communicat, id fit arcana ſpiritus ſancti virtute, quæ res locorum diſtantia ſe

junctas, ac procul diſſitas non modo aggregare, ſed coadunare in unum poteſt. Calv. 1 Cor. 11. 25. c Hæc (ſc. in Corpus & ſanguinis Domini) accepta atque id efficiunt, ut & nos in Chriſto & Chriſtus in nobis ſit. Hill. lib. 8. de Trin. Jam corpus Chriſti meo corpori ſociatum eſt, & ſanguis ejus meas ornavit genas. B. Agneti dict. apud. Amb.

will

will, and the Christians *life is Christ who liveth in him*, Galat. 2. 20. If you look to the things that are united, this Union is *essential*; if to the truth of this Union, it is *real*; if to the *manner* how it is wrought, it is *spiritual*. It is not our faith that makes the Body and Bloud of Christ to be present: but the *Spirit* of Christ dwelling in him and us. Our *Faith* doth but revive, and apply unto our souls those heavenly graces which are offered in the Sacrament.

The other, being the *Sacramental Union*, is not a *Physical* or *Legical*, but a *spiritual* conjunction of the earthly signs, which are Bread and Wine, with the heavenly graces, which are the *Body* and *Bloud of Christ*, in the act of receiving: as if by a *mutual relation* they were but one, and the same thing. Hence it is, that in the same [a] instant of time that the worthy Receiver eateth with his mouth the *Bread* and wine of the *Lord*, he eateth also with the mouth of his Faith, the very *Body* and *Bloud* of *Christ*. Not that [b] Christ is brought down from Heaven to the Sacrament, but that the holy *Spirit* by the Sacrament lifts up his mind unto Christ; not by any *local mutation*, but by a devout affection: so that in the holy [c] *contemplation of faith*, he is

a Corpus non adest cum pane ἅμα, id est simul loco, sed ὁμοῦ, id est simul tempore.

b Quum cœna cœlestis sit actio, minime absurdum est, Christum in cœlo manentem à nobis recipi Cal. in 1. Cor. 11. 5.

c Fidem mitte in cœlum & eum in terris tanquam præsentem tenuisti. Aug. Ep. 3. ad Vol. Fidem quum dico, non intelligo quam libet opinionem, sed fiduciam qua, quum audis panem tesseram esse corporis Christi, non dubitas impleri à Domino, quod verba sonant, corpus quod nequaquam cernis, spirituale esse tibi alimentum vimque ex Christi carne vivificam in nos per spiritum diffundi, Cal. ibid.

at

at that present *with Christ, and Christ with him.* And thus believing and meditating how Christ his body was crucified, and his precious blood shed for the remission of his sins, and the reconciliation of his Soul unto God, his Soul is hereby *more effectually fed in the assurance of eternal life*, than *Bread* and *Wine* can nourish his Body to his *temporal life.* There must be therefore of necessity in the *Sacrament*, both the outward signs to be *visibly seen with the eyes of the Body*; *and the Body and Bloud of Christ, to be spiritually discerned with the eye of Faith.*

Eph. 5. 21.

a *Ego tunc nos demum participare Christi bona agnosco, posti quam Christum ipsum obtinemus. obtinetur non tantum quum pro nobis factum fuisse victimam credimus, sed dum in nobis habitat, dum ejus sumus membra ex carne ejus, dum in unam denique substantiam (ut ita loquar) cum ipso coalescimus.*

b *Calv. ibid.*

Luke 24. 30, 31.

But the form, how the Holy Ghost makes the Body of Christ, being absent from us in place, to be present with us by our union, St. *Paul terms a great mystery*, such as our understanding cannot *worthily* comprehend. The Sacramental Bread and Wine therefore are not *bare signifying signs*, but such as wherewith Christ doth indeed *exhibit* and give to *every worthy Receiver* [a] not only his divine vertue and *efficacy*, but also his very *Body* and *Bloud* as verily as he gave to his Disciples, the *Holy Ghost*, by the sign of his *sacred breath*: or health to the diseased, by the *Word of his mouth, or touch of his hand or garment*: And the apprehension by *Faith* is more forcible than the exquisitest comprehension by sence or reason. To conclude this point, this holy Sacrament is that blessed *Bread*, which being eaten, opened the eyes of the [b] *Emanites* that they knew

Christ. This is that *Lordly Cup*, by which [a] *we are all made to drink into one Spirit.* This is that *rock flowing with* [b] *honey*, that reviveth the fainting spirits of every true *Jonathan*, that tastes it with the *Mouth of Faith.* This is the *Barly-loaf*, which *tumbling from above*, strikes down the tents of the *Midianites* of infernal darkness. *Elias* Angelical *Cake* and *Water* preserved him forty days in *Horeb*; and *Manna*, (*Angels food*) *fed the Israelites forty years in the Wilderness*; but this is that true Bread of Life, and Heavenly Manna, which if we shall duly eat, will nourish our souls for ever unto life eternal. How should then our Souls make unto *Christ* that request from spiritual desire, which the *Capernaites* did from a carnal motion? *Lord ever more give us this bread.*

[a] 1 Cor. 12. 13.
[b] 1 Sam. 14. 27. Judg. 7. 13 1 King. 18. 67. Psal. 78. 24 25. Numb. 16. 35. Joh. 6. 32, 48, 35, 50. Joh. 6. 51. 68. 1 John 6. 34.

The fifth end of the Lords Supper.

5. To be *an assured pledge unto us of our resurrection.* The resurrection of a Christian is twofold. First, The [c] spiritual Resurrection of our souls in this life, from the death of sin, called the first Resurrection; because that by the *Trumpet voice of Christ*, in the Preaching of the Gospel, we are raised from the death of sin to the life of grace, *Blessed* [d] *and holy is he* (saith *St. John*) *who hath part in the first Resurrection; for on such the second death hath no power*; The *Lords* [e] *Supper* is both a means and a pledge unto us of

[c] John 5. 25. Rom. 6. 4, 5, 12.
[d] Apoc. 20 6.
[e] Hinc apud priscos Sacramentum baptismi appellabant Salus; Sacramentum vero Domini corporis Vita. Aug. lib. 1. de peccatorum meritis. Cap. 12.

this

this spiritual and first resurrection. [a] *He that eateth me, even he shall live by me.* And then are we fit guests to sit at the Table with Christ, when like *Lazarus* we are raised from the death of sin to newness of life. [a] Joh. 6. 57. Joh. 17. 2.

The truth of this first resurrection will appear by the motion wherewith they are internally moved: for if, when thou art moved to the duties of Religion, and practice of Piety, thy heart answereth with *Samuel, Here I am, speak Lord, for thy servant heareth.* And with *David, O God, my heart is ready.* And with *Paul, Lord, what wilt thou have me to do?* Then surely thou art raised from the death of sin, and hast thy part in the *first resurrection*; but if thou remainest ignorant of the true ground of Religion, and findest in thy self a kind of secret loathing of the exercises thereof, and must be drawn, as it were against thy will to do the works of *Piety*, &c. then surely thou hast *but a name that thou livest, but thou art dead*, as Christ told the Angel of the Church of *Sardis*; and thy soul is but as Salt to keep thy body from stinking. 1 Sam. 3. 10. Psa. 108. 1. Acts 9. 9. Apoc. 3. 1.

Secondly, The corporal resurrection of our bodies at the last day, which is called the *second resurrection*, which freeth us from the first death. *He that eateth my flesh, and drinketh my bloud, hath eternal life, and I will raise him up at the last day.* For this Sacrament signifieth, and sealeth unto us that *Christ died*, and *rose again* for Joh. 6. 54.

us, and that his [a] flesh *quickneth* and *nourisheth* us unto eternal life, and that therefore our bodies shall surely be raised to eternal life at the last day. For seeing our *head* is risen, all the members of the body shall likewise surely rise again. For how can those bodies which (being the *weapons of Righteousness*, Rom. 16. 13. *Temples of the holy Ghost*, 1 Cor. 6. 19. & *Members of Christ*) have bin [b] fed and nourished with the Body and Bloud of the *Lord of life*, but be raised up again at the last day? & this is the cause that the bodies of the Saints, being dead, are so reverently buried and laid to sleep in the Lord; and their burial places are termed the [c] *beds* & *dormitories* of the *Saints*. The reprobates shall arise at the last day, but by the Almighty power of Christ, as he is Judge, bringing them as malefactors out of the Gaol, to receive their sentence and deserved execution; but the Elect shall arise by vertue of *Christs Resurrection*, and of the Communion which they have with him, as with their *Head*; and his Resurrection is the [d] *cause* and *assurance of ours*. The *Resurrection* of Christ is the Christians peculiar faith:

[a] Hinc panis & vinum à veteribus nominantur symbola resurrectionis, Con. Nicen. John 6. 5. Caro Christi non in sese sed in verbo ipsi hypostatice unito vivifica est. Cyr. in Joh. 10. 13. Et quia est propria caro verbi cuncta vivificantis. Synod. Eph. Directa fide ad Reginas Vivificat Ratione meriti obedientiæ, quia Christi caro pro credentibus oblata fuit in sacrificium. 1. Ratione copulationis nostræ cum Christo, qui non possumus ad Deum vitæ fontem pertingere nisi carne illa Christi mediante, & quatenus carni illi quasi membri sumus insiti caro non prodest, Joh. 6. 6. b Carnalis opinio non conveniens cum mysterio manducationis carnis Christi. c Quomodo negat carnem capacem esse resurrectionis quæ sanguine & corpore Christi nutritur? Iren. lib. 4. c. 34. Isa. 26. 9. 20. d Christi resurrectio in qua nostra enititur communis resurrectionis Fidejussor est. Theod. e Mortuum esse Christum etiam Pagani credunt, resurrexisse vero propria Fides est Christianorum. Aug. l. 10. Cont. Faust. c. 19. Tota fiducia Christianorum est resurrectio mortuorum. Ter. l. 5. de resur. cam.

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the *Resurrection* of the dead is the child of Gods chiefeſt confidence. Therefore Chriſtians in the primitive Church were wont to ſalute one another in the morning with theſe Phraſes, [a] *The Lord is riſen*, and the other would anſwer, *True, the Lord is riſen indeed.*

[a] Κύριος ἀνέστη ἀληθῶς ἀνέστη

The ſixth end of the Lords Supper.

6. *To ſeal unto us the aſſurance of everlaſting life.* Oh, what more wiſhed, or beloved than life? Or what do all men naturally more either fear or abhor, than death? Yet is this firſt death nothing, if it be compared to the ſecond death: neither is this life any thing worth in compariſon of the life to come. If therefore thou deſireſt to be aſſured of eternal life, prepare thy ſelf to be a worthy receiver of this bleſſed *Sacrament.* For our Saviour aſſureth us, *That if any man eat of this Bread, he ſhall live for ever: and the bread that I will give is my fleſh, which I will give for the life of the world.* He therefore who duly eateth of this holy Sacrament, may truly ſay, not only *Credo vitam æternam*, I believe life everlaſting, but alſo *Edam vitam æternam*, I eat life everlaſting. And indeed this is the true *tree of life*, which God hath planted in the middeſt of the *Paradiſe of the Church*; and whereof he hath promiſed to *give every one that overcometh to eat.* And this tree of life by infinite degrees, excelleth the *tree of life* that grew in the *Paradiſe of Eden:*

Omnium terribilium terribiliſſimum mors. Ariſt.

Joh. 6. 51.

Apoc. 3. 7.

Eden: for that had his root in the *Earth*, this from *Heaven*; that gave but life to the *body*, this to the *ſoul*; that did but preſerve the life of the *living*, this reſtoreth life to the *dead*. The *leaves of this tree* healeth the Nations of believers, and yet yields *every month a new manner of fruit*, which nouriſheth them to life everlaſting. Oh, bleſſed are they who often eat of this Sacrament! at leaſt *once every month*, taſte anew of this renewing fruit, which Chriſt hath prepared for us at his Table, to heal our infirmities, and to confirm our belief of life everlaſting.

Apoc. 22.

Milites Sacramento erant jurati & obſtricti ad præſtandum ſolitam imperatori fidelitatem & obedientiam.

Of the ſeventh end of the Lords Supper.

7. To bind all Chriſtians, as it were by an oath of fidelity, to ſerve the only true God; and to admit no other propitiatory *ſacrifice of ſins*; but that one *real ſacrifice* which by his death Chriſt *once offered*, and by which he finiſhed the ſacrifice of the Law, and effected eternal redemption, and righteouſneſs for all believers: And ſo to remain for ever a publick *mark of profeſſion* to diſtinguiſh Chriſtians from all Sects and falſe Religions. And ſeeing that in the *Maſs* there's a ſtrange Chriſt adored, not he that was born of the *Virgin Mary*, but one that is made of a *wafer cake*; and that the offering up of this *Breaden-God* is thruſt upon the *Church* as a *propitiatory ſacrifice for the quick and the dead*: all true Chriſtians upon the danger of *wilful perjury* before the

the *Lord chief Iustice* of heaven and earth, are to deteſt the Maſs, as the Idol of indignation, which is moſt derogatory to the all-ſufficient world-ſaving merits of Chriſts death and paſſion. For by receiving the Sacrament of the *Lords Supper* we all ſwear, that all *real ſacrifices* are ended by our Lords death; and that his Body and Bloud once crucified and ſhed, is the perpetual food and nouriſhment of our ſouls.

2. *How to conſider thine own unworthineſs.*

A Man ſhall beſt perceive his own *unworthineſs*, by examining his life according to the *ten Commandments* of Almighty God. Search therefore what duties thou haſt omitted, and what vices thou haſt committed, contrary to every one of the Commandments: remembring that without repentance and *Gods mercy* in Chriſt, the *curſe of God* (containing all the miſeries of this life, and everlaſting torments in Hell-fire, when this is ended) is due to the breach of the leaſt of Gods Commandments. And having taken a due ſurvey both of thy ſins, and miſeries, retire to ſome ſecret place, and there putting thy ſelf in the ſight of the *Judge*, as a *guilty Malefactor* ſtanding at the bar to receive his ſentence, bowing thy knees to the earth, ſmiting thy breaſt with thy fiſt, and bedewing thy cheeks with thy tears, confeſs thy ſins, and

Deut. 27. 26. Galat. 3. 10.

humbly ask him mercy and forgiveneſs, in theſe, or the like words.

An humble Confeſſion of ſins, to be made unto God before the receiving of the Holy Communion.

Luke 15. 21. The firſt Commandment. Deut. 6.5. Mat. 12. 37, 38. Lev. 19. 14 Pſal. 22. 5, 6. Rev. 38. 1. The ſecond Commandment. Deut. 12. 33. Mat. 19. 9. Gal. 3. 1. The third Commandment. Phil. 1. 10. Eccl. 1. 17. 1 King. 19. 10. Jer. 5. 20.

O God and Heavenly Father, when I conſider the goodneſs which thou haſt ever ſhewed unto me, and the wickedneſs which I have committed *againſt Heaven and againſt thee*, I am aſhamed of my ſelf, and confuſion ſeems to cover my face as a veil; for, which of thy *Commandments* have I not tranſgreſſed? O Lord, I ſtand here guilty of the breach of all thy holy Laws. For the love of my heart hath not ſo intirely cleaved unto thy Majeſty, as to *vain and earthy* things. I have not feared thy Judgements, to deterre me from my ſins, nor truſted to thy *promiſes*, to keep me from doubting of my *temporal*, or from the deſpairing of mine *eternal* ſtate. I have made the rule of thy divine worſhip to be what my *mind thought fit*, not what *thy Word preſcribed*; finding my heart more prone to remember my bleſſed *Saviour* in a *painted picture* of mans device, rather than to behold him *crucified* in his *Word* and *Sacraments*, after his own Ordinance. Where I ſhould never uſe thy *Name* (whereat all *knees do bow*) but with *religious reverence*, nor any part of thy worſhip without due *preparation* and *zeal*, I have blaſphemouſly abuſed thy holy

Name

Name to rash and customary oaths, yea, I have used oaths by thy Sacred Name, as false covers of my filthy sins. And I have been present at thy service oft times more for ceremony then *Conscience*, and to *please men* more than to please thee, my gracious God.

Here confess thy rash and false swearing.

Where I should sanctifie thy *Sabbath-day*, by being present at the publick *exercises* of the Church, and by *meditating* privately on the *Word* and *Works of God*, and by visiting the *sick* and relieving of my *poor brethren*; alas, I have thought those holy Exercises a *burden*; because they hinder my vain *sports*; yea, I have spent many of thy *Sabbaths* in my own *prophane pleasures*, without being present at any part of thy divine worship.

The fourth Commandment, Acts 20. 7. 1 Cor. 16. 2. Here confess thy travelling on the Sabbath, & thy leaving the holy exercise to go sporting or feasting.

When I should have given all due reverence to my *Natural*, *Ecclesiastical*, and *Politick Parents*, I have not shewed that measure of duty and affection to my Parents, which their care and kindness have deserved. I have not had thy *Ministers* in such singular love for their works sake as I ought; but I have *taunted* at their *zeal, and hated them because they reproved me justly*. And I have carried my self contemptuously against thy *Magistrates* and *Ministers*, though I knew that it is thine *Ordinance* that I should be obedient unto them.

The fifth Commandment 1 Thes. 6. 13. Gal. 4. 11. Here confess thy disobedience to thy Parents, Ministers, Magistrates, Masters, or Tutors.

Where I should be [a] *slow to wrath*, and [b] *ready to forgive offences*, and not suffer the *Sun to go down upon my wrath, but to do*

The sixth Commandment. a Prov. 10. b Eph. 4. 12. Mat. 5. 9.

good for evil, loving my very enemy for thy sake: I, alas, for *one sorry word* have burst out in open rage; and harbouring thoughts of mischief in my heart, I have preferred to feed on mine own malice, rather than to eat of thy holy *Supper*.

Where I should keep my mind from all filthy lusts, and my body from all uncleanness: O Lord, I have defiled both, and made my heart a *Cage* of all impure thoughts, and my mind a very *flye* of the unclean Spirit. Yea the *remedy* which thou (Lord) hast ordained for incontinency could not contain me within the bounds of chastity; for doting on *beauty* whose ground is but *dust*, Satan hath bewitched my flesh to lust after *strange* flesh.

Where I should have lived in *uprightness*, giving every man his due, being contented with mine own estate, and living conscionably in my lawful calling; should be ready (according to my ability) to send and give unto the poor: O Lord, I have by *oppression*, *extortion*, *bribes*, *cavillation*, and other indirect dealings, under pretence of my *Calling* and *Office*, robbed and purloyned from my fellow Christians; yea, I have received and suffered Christ, where I was trusted, many a time in his *poor members* to stand hungry, cold, and naked at my door; and hungry, cold, and naked to go away succourless, as fatherless child that which is his by right.

Here confess thy hastiness and fury, and if thou hast been any way the cause of any mans death unjustly or cruelly. The seventh Commandment. 1 Thes. 1.3. &c. Rom.6.13.

Here confess unto God thy secret pollutions, fornications or adultery, if Satan hath so far prevailed over thee. The eighth Commandment. Eph 4.23. Lu.6.34, 35. Lev.25.35.

Here confess if thou hast secretly stolen, or openly robbed any thing, or hast detained from any

as he came, and when the leanneſs of his cheeks pleaded pity, the hardneſs of my heart would ſhew no compaſſion.

Where I ſhould have made conſcience to *ſpeak the truth in ſimplicity*, without any falſhood, *prudently* judging aright, and *charitably* conſtruing all things in the beſt part, and ſhould have defended the good name and credit of my neighbour; alas (vile wretch that I am!) I have belied and ſlandered my fellow brother; and as ſoon as I heard an ill report, I made my tongue the inſtrument of the devil, to blazon that abroad unto others, before I knew the truth of it my ſelf; I was ſo far from ſpeaking a good word in defence of his good name, that it tickled my heart in ſecret to hear one that I envied to be taxed with ſuch a blemiſh; though I knew that otherwiſe the graces of God ſhined in him in abundant meaſure. I made *jeſts of officious*, and *advantage* of *pernicious* lies, herein ſhewing my ſelf a right *Cretian*, rather than an upright *Chriſtian*.

And laſtly, (O Lord) where I ſhould have reſted fully contented with that *portion* which thy Majeſty thought meeteſt to beſtow upon me in this pilgrimage, and rejoyced in others good as in mine *own*; alas, my life hath been nothing elſe but a greedy luſting after this neighbours *houſe*, and that neighbours *land*: yea, ſecretly wiſhing ſuch a man dead, that I might have his *living* or *office*, coveting rather

The ninth Commandment.
Zach. 8. 19
Mat. 10. 16
1 Cor. 11. 7.
Mat. 1. 18, 19.
Pſa. 50. 20
Pſal. 50. 3.
Here confeſs if thou haſt belied or ſlandered thy neighbour or not ſpoken the truth to clear his innocency when thou waſt called thereunto.
Tit. 1. 12.
The tenth Commandment.
Heb. 13. 5.
1 Tim. 6. 6
Phil. 4. 11, 12.

rather those things which thou hast bestowed on another, than been thankful for that which thou hast given unto my self. Thus I, O Lord, who am a *carnal sinner*, and *sold under sin*, have transgressed all thy holy and spiritual Commandments from the *first* to the *last*, from the *greatest* to the *least*; and here I stand guilty before thy judgement seat, of all the breaches of all thy laws, and therefore liable to thy *curse*, and to all the miseries that justice can pour forth upon so *cursed* a creature. And whither shall I go for deliverance from this misery? *Angels* blush at my rebellion, and will not help me: *Men* are guilty of the like *transgression*, and cannot help themselves: shall I then despair with *Cain*, or make away my self with *Judas*? No, Lord, for that were but to end the miseries of this life, and to begin the endless torments of Hell: I will rather appeal to the *Throne of Grace*, where mercy *reigns*, to pardon *abounding* sins, and out of the depth of my *miseries*, I will cry with *David* for the *depth* of thy *mercies*. *Though thou shouldest kill me with afflictions, yet will I* (like Job) *put my trust in thee.* Though thou shouldest drown me in the Sea of thy displeasure with *Jonas*, yet will I catch such hold on thy Mercy, that I will be taken up dead clasping her with both my hands. And though thou shouldest cast me into the *bowels of Hell*, as *Jonas* into the belly of the *Whale*: yet from thence would I

Heb. 4.
Psa. 130. 1.
Job 13. 12

Jona 2. 2.

cry

cry unto thee; *O God the Father of heaven, O Jesus Christ the Redeemer of the world, O Holy Ghost my Sanctifier, three Persons and one eternal God, have mercy upon me a miserable sinner.* And seeing the *goodness* of thine own nature first moved thee to send thine *only begotten Son* to die for my sins, that by his death I might be reconciled to thy Majesty; O reject not now my penitent Soul, who being *displeased* with her self for sin, desireth to return to serve, and please thee in newness of life; and reach from heaven thy helping hand to save me thy poor servant, who am like (*Peter*) ready to *sink* in the Sea of my sins and misery. Wash away the Multitude of my sins, with the *merits* of that *Blood*, which I believe that thou hast so abundantly shed for penitent sinners.

And now that I am to receive this day the *blessed Sacrament* of thy precious *Body* and *Blood*; O Lord, I beseech thee, let thy holy Spirit, by the Sacrament, seal unto my soul, that by the merits of thy death and passion, all my sins are so freely and fully remitted and forgiven, that the curse and judgements which my sins have deserved, may never have power either to *confound* me in this life: or to condemn me in the world which is to come. For my stedfast faith is, that *thou hast dyed for my sins, and risen again for my justification.* This I believe, *O Lord help mine unbelief.* Work in me likewise

Rom. 4. ult.

likewise, I beseech thee, an *unfeigned* Repentance, that I may heartily *bewail* my former sins, and *loath* them, and serve thee henceforth in *newness of life*, and greater measure of *holy devotion*; and let my soul never forget the infinite love of so sweet a *Saviour*, that hath laid down his life to redeem so vile a *sinner*. And grant, Lord, that having received these seals and pledges of my *Communion* with thee; thou mayest henceforth so dwell by thy *Spirit* in me, and I so live by *Faith* in thee, that I may carefully walk all the days of my life in *godliness* and *piety* towards thee; & in Christian *love* and *charity* towards all my Neighbours: that living in thy *fear*, I may dye in thy *favour*, and after *death* be made partaker of *eternal life*, through Jesus Christ, my Lord and only Saviour, *Amen*.

3. *Of the means whereby thou mayest become a worthy receiver.*

THese *means* are duties of two sorts; the former respecting God; the latter our *Neighbour*. Those which respect God, are three; First, *sound knowledge*; Secondly, *true Faith*; Thirdly, *unfeigned repentance*. That which respecteth our *Neighbour*, is but one, *sincere charity*.

Heb. 6. 1, 2
Joh. 17. 3.
1 Tim. 2. 4
2 Cor. 12. 5.

1. *Of sound Knowledge, requisite in a worthy Communicant.*

Sound Knowledge, is a *sanctified understanding of the first Principles of Religion*. As first *of the Trinity of Persons in the Unity of the*

the God-head. Secondly, *Of the Creation of Man, and his fall.* Thirdly, *Of the Curse and misery due to sin.* Fourthly, *Of the Natures and Offices of Christ, and redemption by faith in his death, especially of the doctrine of the Sacrament sealing the same unto us.* For as a house cannot be built unless the *foundation* be first laid; so no more can *Religion* stand unless it be first grounded upon the certain *knowledge* of Gods Word. Secondly, If we know not Gods will, we can neither *believe* nor do the same. For as worldly businesses cannot be done but by them who have skill therein: so without knowledge must men be much more ignorant in *divine* and *spiritual* matters. And yet in *temporal things* a man may do much by the *light of nature*: but in *religious Mysteries*, the more men rely upon *natural reason*, the further we are from comprehending *spiritual truth*. Which discovers the *fearful* estate of those who *receive* without *knowledge*, and the *more fearful* estate of those *Pastors* who *minister* unto them without *Catechising*. 1 Cor. 2. 4. Rom. 8. 7.

4. *Of sincere Faith, required to make a worthy Communicant.*

Sincere Faith is not a bare knowledge of the Scriptures, and first grounds of Religion (for that *Devils* & *Reprobates* have in an excellent measure, and do believe it and *tremble*) but *a true perswasion, as of all those things whatsoever the Lord hath revealed in his Word: so also a particular* Jam. 3. 19. Heb. 4. 2.

lay application unto a mans soul, of all the promises of mercy which God hath made in Christ to all believing sinners. And consequently, that Christ and all his merits do belong unto him, as well as to any other. For

Rom. 4. 11 first, if we have not the *righteousness of Faith*; the Sacrament *seals nothing* unto us, and *every man in the Lords supper receiveth so much as he believeth.* Secondly, because that without Faith we communicating on *earth* cannot apprehend Christ in

Eph. 3. 17. Heb. 11. 6. Rom. 13. 23. *Heaven.* For as he *dwelleth in us by Faith*, so by Faith we must likewise *eat him.* Thirdly, because that without *faith* we cannot be perswaded in our Consciences, that our receiving is *acceptable unto God.*

3. *Of unfeigned repentance, requisite for a true Communicant.*

Isa. 5. 7. Ezek. 13. 11. Acts 26. & 3. 19, 24 Luke 1. 74, 75. *True repentance is a holy change of the mind, when upon the feeling sight of Gods mercy, and of a mans own misery, he turneth from all his known and secret sins, to serve God in holiness and righteousness all the rest of his days.* For as he that is glutted with *meat* is not apt to eat *bread*; so he that is stuffed with sins, not fit to receive *Christ*: And a *Conscience* defiled with wilful filthiness, makes the use of all

Heb. 2. 3, 14. Tit. 1. 15. *holy things unholy* unto us. Our sacrificed spotless Passeover cannot be eaten with the sowre leaven of malice and wickedness, saith *Paul*, 1 *Cor.* 5. 8. Neither can the old bottles of our corrupt and impure Consciences retain the new Wine of

of Christs precious Blood, as our Saviour saith, *Mar.* 2. 22. We must therefore truly repent, if we will be worthy partakers.

4. *The duty to be performed in respect of our Neighbour, is Charity.*

Charity is a hearty forgiving of others who have offended us, and after reconciliation, in outward unfeigned testifying of the inward affections of our hearts by gestures, words, and deeds, as oft as we meet, and occasion is offered. For first, without love to our neighbour, *no sacrifice is acceptable* unto God. Secondly, Because one chief end wherefore the *Lords Supper* was ordained, is to *confirm* Christians love one towards another. Thirdly, No man can assure himself that his *own sins* are forgiven of God, if his heart cannot yield to forgive the *faults* of men that have offended him. Thus far of the *first sort* of duties which we are to perform before we come to the Lords table, called *Preparation.*

Mat. 5. 23, 24. John 13. 14, 34, 35. Mat. 6. 12, 14, 15. and 18. 35

2. *Of the second sort of duties which a worthy Communicant is to perform at the receiving of the Lords Supper, called Meditation.*

THis Exercise of spiritual *Meditation* consists in divers points.

First, When the *Sermon* is ended, and the *Banquet* of the *Lords Supper* begins to be celebrated, meditate with thy self how thou art invited by *Christ* to be a Guest at his *holy Table*, and how lovingly he

Mat. 22. 1 Pet 1. Isa. 55. 1, 2

he invited thee; *Hoe, every one that thirsteth, come ye to the waters of life, &c. Come, buy Wine and Milk, without Money, and without price; eat ye that which is good, let your soul delight it self in fatness.* Mat. 26. 26,27,28, &c. *Take ye, eat ye, This is my body which is broken for you; drink you all of this; for this is my bloud which was shed for the remission of your sins.* What greater honour can be vouchsafed, than to be admitted to sit at the Lords own Table? What *better fare* can be afforded, than to feed on the Lords own Body and Bloud? If *David* thought it to be the *greatest favour* that he could shew unto good *Barzillai*, 2 Sam. 19. 33. for all the kindness that he shewed unto him in his troubles, to *offer him, that he should feed with him at his own Table in Jerusalem*; how much *greater favour* ought we to account it, when *Christ doth indeed feed us in the Church at his own Table, and that with his own most holy Body and Bloud?* Gen. 22. 5.

Secondly, As *Abraham*, when he went *unto the Mount*, to sacrifice *Isaac* his Son, left his Servants *beneath* in the valley; so when thou comest to the *spiritual Sacrifice* of the *Lords Supper*, lay aside all *earthly thoughts* and *cogitations*, that thou mayest wholly contemplate of *Christ*, & offer up thy Soul unto him, who sacrificed both his Soul and Body for thee.

Thirdly, Meditate with thy self how *precious* and *venerable* is the *Body* and *Bloud* of the *Son of God*, who is the Ruler of

of Heaven and Earth; the Lord, at whose beck the Angels tremble, and by whom, both the *quick* and *dead* shall be judged at the last day, and thou among the rest; and how that it is he, who having been crucified for thy sins, offereth now to be received by Faith into thy soul. On the other side consider how sinful a *Creature* thou art; how altogether *unworthy* of so holy a *Guest*; how ill *deserving* to taste of such *sacred food*, having been *conceived* in *filthiness*, and wallowing ever since in the mire of *Iniquity*; bearing the name of a *Christian*, but doing the *works* of the *Devil*; adoring Christ with an [a] *Ave Rex* in thy mouth, but *spitting Oaths* in his face, and *crucifying* him anew with thy *graceless actions*.

[a] Hail King.

Fourthly, Ponder then with what face darest thou offer to touch so holy a *Body* with such defiled hands? or to *drink such precious Blood* with so lewd and lying a mouth? or to lodge so blessed a Guest in so *unclean* a stable? for if the *Bethshemites* were slain for but looking irreverently into the *Ark of the Old Testament*, what Judgement mayest thou justly expect, who with such impure eyes and heart, art come to see and receive the *Ark* of the *New Testament*, in which *dwelleth all the fulness of the God-head bodily*. Col. 2. 9.

If *Uzza* for but *touching* (though not without *zeal*) *the Ark of the Covenant*, was *stricken* with *sudden death*; what 2 Sam. 6. 7.

stroke

stroke of Divine judgement mayst thou not fear, that so *rudely*, with unclean hands, dost presume to handle the *Ark* of the *eternal Testament*, *wherein are hid all the treasures of wisdom and knowledge*?

Mat.3.11. If *John Baptist* (the holiest man that was born of a woman) thought himself *unworthy* to bear his shooes; O Lord, how unworthy is such a *prophane wretch*, as thou art, to eat his *holy Flesh*, and to drink his *precious Bloud*?

If the blessed Apostle Saint *Peter*, seeing but a *glimpse* of Christ's Almighty *Power*, thought himself *unworthy* to *stand* in the same *Boat* with him; how *unworthy* art thou to *sit* with Christ at the same *Table* where thou mayst behold the *infiniteness* of his *Grace* and *Mercy* displayed?

Mat. 8.8. If the *Centurion* thought that the *roof of his house* was not worthy to harbour so divine a Guest; what room can there be fit under thy *ribs*, for *Christs holiness* to dwell in?

If the *Blood-issued* sick woman feared to touch the *hem of his Garment*, how shouldst thou *tremble* to eat his *flesh*, and to drink his *all-healing bloud*?

Yet if thou commest *humbly*, in *Faith*, *Repentance*, and *Charity*, abhorring thy sins past, and purposing unfeignedly to amend thy life henceforth, let not thy former sins past affright thee; for they shall never be laid unto thy charge; and this Sacrament shall seal unto thy soul, that

that all thy sins and the *Judgements* due unto them, are fully *pardoned*, and clean *washed* away by the *bloud of Christ*. For, this Sacrament was not ordained for them who are *perfect*, but to help *penitent sinners* unto *perfection*. Christ came *not to call the righteous, but sinners to repentance*. And he saith, that *the whole need not a Physitian, but those that are sick*. *Those* hath Christ *called*; and when they *came*, *them* hath he ever *helped*. Witness the whole Gospel, which testifieth that not one sinner who came to Christ for *mercy*, went ever away without his errand. *Bathe* thou likewise thy sick soul in this *Fountain of Christs blood*, and doubtless according to his promise, *Zach* 13.1. thou shalt be healed of all thy *sins* and *uncleanness*. Not *sinners* therefore, but they who are *unwilling* to repent of their sins, are debarred this Sacrament.

Mat. 9.12, 13. Mat. 11. 28.

Fifthly, Meditate, That Christ left this Sacrament unto us as the *chief* token and *pledge* of his *love*, not when we would have made him a King, *Joh.6.16.* (which might have seemed a requital of kindness) but when *Judas* and the High Priests were conspiring his *death* (therefore wholly of his meer favour.) When *Nathan* would shew *David* how intirely the *poor man loved his sheep* that was kill'd by the *rich man*, *he gave her* (saith he) to *eat of his own morsels, and of his own cup to drink*, 2 *Sam.* 12.3. and must not then the *love* of Christ to his Church be unspeak-

speakable, when he giveth her his own Flesh to eat, and his *own blood* to *drink*, for her spiritual and eternal nourishment! If then there be any love in thine heart, take the *Cup of salvation* into thy hand, and pledge his love with love again, *Psal.* 116. 11.

Sixthly, When the Minister beginneth the holy Consecration of the Sacrament; then lay aside all praying, reading, and all other cogitations whatsoever, and settle thy meditations only upon those holy Actions and Rites, which according to *Christs institution*, are used in and about the holy Sacrament; For it hath pleased God (considering our weakness) to appoint those rites as means the better to lift up our minds to the serious contemplation of his *Heavenly Graces*.

When therefore thou seest the Minister *putting apart Bread* and *Wine* on the *Lords Table*, and consecrating them by *Prayer*, and the rehersal of *Christs institution*, to be a holy *Sacrament* of the blessed *Body* and *Blood of Christ*, then meditate how God the Father, of his meer love to mankind, *set apart*, and sealed his only *begotten Son, to be the All sufficient means, and only Mediator, to redeem us from sin, and to reconcile us to his grace, and to bring us to his glory*.

When thou seest the Minister break the Bread, being blessed, thou must meditate, that *Jesus Christ* the eternal Son of

of God was put to death, and his blessed *soul* and *body* (with the sence of Gods anger) *broken asunder for thy sins*; as verily as thou now seest the holy Sacrament to be broken before thine eyes; and withal call to mind the *hainousnes* of thy *sins*, and the greatnes of Gods hatred against the same, seeing *Gods justice* could not be satisfied but by such a *sacrifice*.

When the Minister hath blessed and broken the Sacrament, and is addressing himself to distribute it, then meditate, *that the King* (who is the Master of the Feast) *stands at the Table to see his Guests*; and looketh upon thee, whether thou hast on thee thy *Wedding garment*. Think also, that all the holy [a] *Angels* that *attend* upon the *Elect* in the *Church*, and [b] do *desire to behold the celebration of these holy Mysteries*, do observe thy reverence and behaviour. Let thy soul therefore, whilest the Minister bringeth the Sacrament unto thee, offer this or the like short Soliloquie unto Christ.

Mat. 22. 11 This wedding Garment is righteousnes and true holines. Apo. 9. 8. Eph. 4. 24.

[a] 1 Cor. 11 10. Eph. 5. ult.

[b] 1 Pet. 1. 1, 2.

A sweet Soliloquie to be said betwixt the Consecration and receiving of the Sacrament.

IS it true indeed, that God will dwell on earth? Behold, the heaven & the heaven of heavens are not able to contain thee, how much more unable is the soul of such a sinful Caitiff as I am to receive thee?

1 Kings 8. 27.

But seeing it is thy blessed pleasure to come thus to [c] *sup* with me, and to [d] *dwell*

[c] Apoc. 3. 20.

[a] John 14. 23.

[b] Rom. 7. 14.

[c] verse 24.

[d] Mat. 9. 13. Mat. 11. 28

[a] *dwell* in me: I cannot for joy but burst out and say, *What is Man that thou art mindful of him, and the Son of Man, that thou so regardest him?* What favour soever thou vouchsafest me in the *abundance* of thy *Grace*, I will freely confess what I am in a word, a *carnal* Creature, whose very soul is [b] *sold unto sin*, a *wretched man*, compassed about with [c] *a body of death*. Yet Lord, seeing thou [d] *callest*, here I come; and seeing thou callest *sinners*, I have thrust my self in among the *rest*; and seeing thou calleſt all with their *heaviest loads*, I see no reason why I should stay behind. O Lord, I am *sick*, and whither should I go, but unto thee the *Physitian* of my soul? Thou hast cured *many*, but never diddest thou meet with a more miserable Patient; for I am more *leprous* than *Gehazi*, more *unclean* than *Magdalen*, more blind in Soul than *Bartimeus* was in Body; for I have lived all this while, and never seen the *true light* of thy word; my *Soul* runs with a greater *flux* of *sin*, than was the *Hemoroise issue of blood*; *Mephibosheth* was not more *lame* to *go*, than my Soul to *walk* after thee in love; *Jeroboam's* arm was not more withered to strike the *Prophet*, than my *hand is maimed* to relieve the poor. Cure me, O Lord, and thou shalt do as great a work as in curing *them all*. And though I have *all* their *sins* and *sores*; yet Lord,

Lord, so abundant is thy *grace*, so great is thy *skill*, that *if thou wilt* thou canst with a *Word* forgive the *one*, and heal the *other*; and why should I doubt of thy *good will*, wherto save me, will cost thee now but one *loving smile*; who didest shew thy self so willing to redeem me, though it should cost thee *all thy heart blood*; and now offerest so graciously unto me the *assured pledge* of my redemption, by thy *blood*? *Who am I, O Lord God?* and what is my merit, that thou hast bought me with so *dear a price*? it is meerly thy *mercy*; *and I, O Lord, am not worthy the least of all thy mercies*: much less to be a partaker of this holy Sacrament, the greatest *pledge* of the greatest *mercy*, that ever thou didst bestow upon those *Sons of Men* whom thou lovest. How might I in respect of *mine own unworthiness*, cry out for *fear* at the sight of thy *holy Sacrament*; as the *Philistines* did, when they saw the *Ark of God* come into the *Assembly*, *Woe now unto me a sinner*? but that thy *Angel* doth comfort me, as he did the woman; *Fear thou not, for I know that thou seekest Jesus which was crucified.* It is thou indeed that my soul seeketh after. And here thou offerest thy self unto me in thy blessed Sacrament. If therefore *Elizabeth* thought her self so much *honoured* at thy presence in the *womb* of thy *blessed Mother*, that the *Babe sprang in her belly for joy*; how should

2 Sam. 7. 11.
Gen. 32. 10.
1 Sam. 5. 7
Mat. 28. 5.
Luk. 1. 43, 44.

my soul leap within me for joy, now that thou comest by thy *holy Sacraments*, to dwell in my heart for ever? Oh what an honour is this, not that the *Mother of my Lord*, but my *Lord himself* should come thus to visit me! Indeed Lord, I
Mat. 8.8. confess with the faithful *Centurion*, that *I am not worthy that thou shouldest come under my roof*; and that if thou *didst but speak the word only, my soul should be saved*: yet seeing it hath pleased the *riches* of thy *grace*, for the better strengthning of my *weakness*, to seal thy mercy unto me by thy *visible sign*, as well as by thy *visible word*, in all thankful humility my soul speaks unto thee
Luk. 1.38. with the *Blessed Virgin*: *Behold the handmaid of the Lord, be it unto me according to*
Apoc. 3.10 Luk. 18.13 *thy word*. *Knock* thou, Lord, by thy *word* and *Sacrament* at the door of my heart, and I will, like the *Publican*, with both my fists knock at my *breast*, as fast as I can, that thou mayest enter in, and if the door will not open fast enough, *break* it open, O Lord, by thine Almighty power, and then enter in, and dwell there for ever, that I may have cause with
Luk. 19.9. *Zacheus* to acknowledge, that *this day salvation is come into mine house*. And cast out of me whatsoever shall be offensive unto thee; for I resign the whole *possession* of my heart unto thy sacred Majesty, intreating that *I may not live henceforth*, but that thou mayest *live* in me, *speak* in me, *walk* in me: and so govern me

me by thy *Spirit*, that nothing may be *pleasing* unto me, but that which is *acceptable* unto thee. That finishing my course in the life of grace, I may afterwards live with thee for ever in the Kingdom of glory. Grant this, *O Lord Jesus*, for the merits of thy death and bloud-shedding, *Amen.*

When the Minister bringeth towards thee the *Bread* thus *blessed* and *broken*; and offering it unto thee, bids thee *Take, Eat, &c.* then meditate that *Christ himself* commeth unto thee, and both *offereth*, and *giveth* indeed unto thy Faith, his *very Body and Bloud* with all the merits of his *death* and *passion* to feed thy Soul unto *eternal life*; as surely as the Minister offereth and giveth the outward signes that feed thy body unto this *temporal life*. The *Bread of the Lord* is given by the Minister, but the *Bread which is the Lord* is given by *Christ himself*.

Sacramentum requirit sacramentem.

When thou takest the Bread at the Ministers hand to eat it, then *rowze* up thy Soul to *apprehend Christ by Faith*, and to *apply* his merits to heal thy *miseries*; Embrace him as sweetly with thy *faith* in the *Sacrament*, as ever *Simeon* hugged him with his *arms* in his *swadling clouts*.

As thou eatest the Bread, imagine that thou seest *Christ hanging upon the Cross*, and by his unspeakable torments, fully satisfying Gods justice for thy sins, and strive to be as verily partaker of the

spiritual grace, as of the *Elemental* signs. For, the *truth* is not *absent* from the *sign*, neither doth Christ deceive when he saith, *This is my Body*; But he giveth *himself* indeed to every Soul that *spiritually* receives him by *Faith*. For as ours is the *same Supper* which Christ administred; so is the *same Christ* verily present at his own Supper, not by any *Papal* † *Transubstantiation*, but by *Sacramental Participation*, whereby he doth truly feed the faithful unto eternal life: not by *coming down* out of Heaven unto thee, but by *lifting* thee up from the Earth unto him. According to that old saying, *Sursum corda*, lift up your hearts: And *where the carcase is, thither will the Eagles resort*, *Mat.* 24.

When thou seest the *Wine* brought unto thee *apart* from the *bread*, then remember that the *Bloud of Jesus Christ* was *as verily separated* from his body upon the Cross, *for the remission* of thy sins; and that this is the *seal of the new Covenant*, which God hath made to *forgive all the sins of all penitent sinners that believe in the merits of his bloud-shedding*. For the Wine is not a Sacrament of *Christs bloud contained in his veins*; but as it was *shed* out

† Christ cals it his body, not the sign of his body, because this Sacrament was instituted not only to signifie but also to communicate the spiritual graces that they represent, and by the signs to draw our minds to the graces signified. So Euthymius in Mat. 19. Non dixit dominus, Hæc sunt signa corporis mei, sed Hoc est corpus meum. Oportet ergo non ad naturam earum quæ proposita sunt aspicere, sed ad ipsorum virtutem & gratiam. Non hoc corpus quod videtis, manducaturi estis, & bibituri illum sanguinem quem fusuri sunt, qui me crucifigunt. Sacramentum aliquod vobis commendant spiritualiter intellectum vivificabit vos. August. in Psal. 98. speaking in the person of Christ. The Disciples did not eat Christ corporally and substantially in the first institution; no more do we in the reiteration of the same Supper.

of

of his body upon the Cross for the *remission of the sins* of all that believe in him.

As thou drinkest the Wine and pourest it out of the *Cup* into thy *Stomack*; meditate and believe, that by the merits of that Bloud, which Christ shed upon the Cross, all thy sins are as *verily forgiven*, as thou hast now *drunk* this Sacramental Wine, and hast it in thy stomack. And in the *instant* of drinking, settle thy meditation upon Christ, as he hanged upon the Cross, as if like *Mary* and *John*, thou didst see him *nayled*, and his *Bloud running down his blessed side* out of that *gastly wound*, which the *Spear* made in his *innocent heart*, wishing thy mouth closed to his *side*, that thou mightest receive that *precious Bloud* before it fell to the *dusty earth*. And yet the *actual* drinking of that *real Bloud* with thy mouth would be nothing so * *effectual*, as this *Sacramental drinking* of that bloud spiritually by *Faith*.

For one of the *Souldiers* might have drank that and been still a *Reprobate*; but whosoever drinketh it *Spiritually by Faith* in the Sacrament, shall *surely* have the *Remission* of his sins, and *life* everlasting.

As thou feelest the Sacramental Wine which thou hast drunk, *warming* thy cold stomack: so endeavour to *feel* the *Holy Ghost* cherishing thy soul in the joyful assurance of the forgiveness of all thy sins, by the merits

* If remission of sins & eternal life had been appropriated to the drinking of the real bloud, doubtless John and Mary would have made means to have drunk it. But John ascribes the virtue to believing that it was shed.

of the bloud of *Christ*. And to this end God giveth to every faithful Soul, together with the *Sacramental Bloud*, the *Holy Ghost to drink*. *We are all made to drink into one spirit*. And so lift up thy mind from the contemplation of Christ, as he was *crucified* upon the Cross, to consider how he now *sits in glory at the right hand of his Father*, making intercession for thee by presenting to his Father, the unvaluable merits of his death, which he once suffered for thee, to appease his justice for the sins which thou dost daily commit against *Him*.

Rom. 8. 34
Heb. 7. 25.
Heb. 9. 24.

After thou hast eaten and drunk both the Bread and Wine, labour that as those *Sacramental Signes*, do turn to the nourishment of thy body, and by the digestion of heat become one with thy substance; so by the operation of Faith, and the *Holy Ghost*, thou may'st become one with *Christ*, and *Christ* with thee; and so may'st feel thy *Communion* with *Christ confirmed* and increased daily more and more; That as it is impossible to separate the Bread and Wine digested into the bloud and substance of the body; so it may be more impossible to part *Christ* from thy *Soul*, or thy soul from *Christ*.

1 Cor. 10. 17.

Unus est panis communi noti one Sacramenti, non autem necessario unus numero.

Lastly, As the Bread of the Sacrament though confected of many grains, yet makes but *one Bread*: so must thou remember that though all the faithful are *many*: yet are they all but *one mystical Body*, whereof Christ is Head. And therefore

fore thou must love every Christian as thy self, and a member of thy body.

Thus far of the duties to be done at the receiving of the holy Sacrament, called *Meditation*.

3. *Of the duties which we are to perform after receiving of the holy Communion, called Action or Practice.*

THE duty which we are to perform *after* the receiving of the *Lords Supper*, is called *Action* or *Practice*; without which all the rest will minister unto us no comfort.

The *Action* consists of two sorts of duties: First, such as we are to perform in the *Church*; or else, after that we are gone *home*.

Those that we are to perform in the *Church*, are either several from our own *souls*; or else, *joyntly* with the *Congregation*.

The several duties which thou must perform from thine *own soul*, are three; First, thou must be careful (that forasmuch as *Christ* now dwelleth in thee, therefore) to *entertain* him in a *clean heart*, and with *pure affections*; for, the *most Holy* will be *holy*, with the *holy*. For if *Joseph* of *Arimathea* when he had begged of *Pilate his dead Body*, to bury it, wrapped it in *sweet odours*, and *fine Linnen*, and laid it in a new *Tomb*; how much more shouldest thou lodge *Christ* in a *new heart*, and perfume his Room,

Psa. 11. 16.

Sanctanon nisi sancte & sanctis.

with the *Odoriferous Incense of Prayers, and all pure affections?* If God required *Moses* to provide a *Pot of pure Gold to keep the Manna that fell in the Wilderness*; what a pure heart shouldst thou provide to receive this *Divine Manna that is come down from Heaven?*

Luk. 2. 46.

And as thou camest *sorrowing* like *Joseph* and *Mary*, *to seek Christ in the Temple*: so now having there found him in the *middest* of his Word and *Sacraments*, be careful with joy to carry him home with thee, as they did.

Luk. 15. 6.

And if the man that found but his *lost sheep*, *rejoyced* so much; how canst thou having found the *Saviour of the World*, but rejoyce much more?

Secondly, Thou must offer the *Sacrifice* of a *private Thanksgiving* unto God for his inestimable grace and mercy: for as this action is common unto the *whole Church*; so is it applyed *particularly* to *every one* of the faithful in the Church; and for this particular mercy, every soul must joyfully offer up a particular Sacrifice of *Thanksgiving*. For if the *Wise-men* rejoyced so much when they saw the *Starre* which conducted them unto Christ; and worshipped him so devoutly when he lay a *Babe* in the *Manger*, and offered unto him their *Gold*, *Myrrhe*, and *Frankincense*: how much more shouldest thou rejoyce now that thou hast both seen and received this *Sacrament*, which guideth thy soul unto

him

him, where he *ſitteth at the right hand of his Father in Glory*; And thither lifting up thy heart *adore* him, and *offer* up unto him the *Gold* of a *pure faith*, the *Myrrhe* of a *mortifyed heart*, with this or the like *ſweet Incenſe of Prayer* and *Thankſgiving*.

A Prayer to be ſaid after the receiving of the Sacrament.

WHat ſhall I render unto thee, (O *bleſſed* Saviour) for all theſe *bleſſings*, which thou haſt ſo graciouſly beſtowed upon my Soul? How can I ſufficiently *thank* thee, when I can ſcarce *expreſs* them? Where thou mighteſt have made me a *Beaſt*, thou madeſt me a *Man* after thine *own Image*: When by ſin I had loſt both *thine Image*, and my *ſelf*, thou didſt renew in me *thine Image* by thy *Spirit*, and didſt *redeem* my Soul by thy *Bloud* again: and now thou haſt given unto me thy Seal and pledge of my *Redemption*. Nay, thou haſt given thy ſelf unto me, *O Bleſſed Redeemer*. O what an ineſtimable *treaſure* of *riches*, and overflowing *Fountain* of *Grace*, hath he got who hath gained thee! No man ever *touched* thee by *faith*, but thou didſt *heal* him by *Grace*: for thou art the *Author* of *Salvation*; the *remedy* of all *evils*, the *medicine* of the *ſick*, the *life* of the *quick*, and the *Reſurrection* of the *dead*. Seemed it a ſmall matter unto thee to ap-

point thy holy *Angels* to attend upon so *vile* a Creature as I am; but that thou wouldst enter thy *self* into my Soul, there to *preserve*, *nourish* and *cherish* me unto life everlasting.

2 Kings 25 29. If the *carcass* of the *dead Prophet* could revive a *dead man* that touched it; how much more shall the *living Body of the Lord of all Prophets*, quicken the faithful, in whose hearts he *dwelleth*? And if thou wilt raise my body at the *last day* out of dust, how much more wilt thou now *revive my* Soul which thou hast *sanctified* with thy *Spirit*, and *purifyed* with thy *bloud*? O Lord, what could I more desire, or what couldst thou more bestow upon me, than to give me thy *body* for *meat*, thy *bloud* for *drink*, and to *lay down* thy *Soul* for the price of my *Redemption*? Thou Lord endurest the *pain*, and I do reap the *profit*: I receive *pardon*, and thou didst bear the *punishment*. Thy *tears* were my *bath*, thy *wounds* my *weal*, and the *injustice* done to thee satisfied for the *Judgement* which was *due* to me. Thus by thy *birth* thou art become my *Brother*, by thy *death* my *ransome*, by thy *mercy* my *reward*, and by thy *Sacrament* my *nourishment*. O divine food, by which the *Sons of men* are transformed into the *Sons of God*! so that *mans nature* dyeth, and *Gods nature* liveth and ruleth in us. Indeed, all *Creatures* wondered that the *Creator* would be inclosed nine months in the *Virgins Womb*; (though

(though her womb being *repleniſhed* with the *Holy Ghoſt*, was more *ſplendid* than the *Starry Firmament*:) But that thou ſhouldeſt thus humble thy ſelf to *dwell for ever* in my *heart*, which thou found'ſt more unclean than a *dung-hill*, it is able to make all the Creatures in Heaven and Earth to ſtand amazed. But ſeeing it is thy free grace and meer pleaſure thus to enter and to dwell in my heart, I would to God, that I had ſo *pure a heart* as my *heart* could *wiſh*, to entertain thee. And who is fit to entertain *Chriſt*? or who, though *invited*, would not chuſe with *Mary* rather to kneel at thy *Feet*, than preſume to ſit with thee at thy *Table*? Though I want a *pure heart* for thee to dwell in, yet *weeping eyes* ſhall never be wanting to waſh thy *bleſſed feet*, and to lament my filthy *ſins*: And albeit I cannot weep ſo many *tears* as may ſuffice to waſh thy *holy feet*, yet Lord it is ſufficient that thou haſt ſhed *bloud* enough to cleanſe my *ſinful Soul*. And I am fully (O Lord) *aſſured*, that all the *dainty fare* wherewith the *diſdainful Phariſee* entertained thee at his *Table*, did not ſo much pleaſe thee, as *thoſe Tears* which penitent *Mary* powred under the *Table*. I would therefore wiſh with *Jeremy*, that *my head were a fountain of tears*, that ſeeing I can by no means yield ſufficient thanks for thy love to me; yet I might by *continual tears*, teſtifie my love unto thee. And though

though no man is worthy of so infinite a *grace*: yet this is my comfort, *That he is worthy whom thou in favour accountest worthy.* And seeing that now of thy meer grace thou hast counted me (among others thy chosen) worthy of this unspeakable favour, and sealed by thy Sacrament the assurance of thy *love*, and the *forgiveness* of my *sins*, O Lord, confirm thy favour unto thy Servant, and say of me as *Isaac* did of *Jacob*, *I have blessed him, therefore he shall be blessed*: And that I may say unto thee with *David*, *Thou O Lord hast blessed my Soul, and made it thy house, and it shall be blessed for ever.* And seeing it pleased thee to *bless the house of* Obed Edom *and all his houshold, whilst the Ark of the Lord remained in his house*: I doubt not but thou wilt much more bless my *soul* and *body*, and all that do belong unto me, now that it hath pleased thy Majesty of thine own good will to *enter under my roof*, and to dwell for ever in my *poor Cottage*. Bless me, O Lord, so that my sins may wholly be remitted by thy *Blood*, my conscience sanctified by thy *Spirit*, my mind enlightned by thy *truth*, my heart guided by thy *Spirit*, and my will in all things *subdued* to thy *blessed will* and pleasure. Bless me with all grace which I want, and increase in me those good gifts which thou hast already bestow'd upon me; And seeing that I hold thee not by the

Gen. 27. 33.

2 Chron. 17. 27.

Gen. 32. 24, &c.

arms,

arms, as *Jacob wrestling*, without me, but inwardly *dwelling by faith* within me; surely Lord, *I will never let thee go except thou bless me*, and give me a *new name*, a *new heart*, a *new Spirit*, and strength by the power of God to *prevail over sin and Satan*. And I beseech thee, O Lord, desire not to depart from me, as thou diddest from *Jacob*, because thy day breaketh, and thy grace beginneth to dawn and appear. But I from my Soul, humbly with the *Emmaüites* intreat thee, O sweet Jesus, to *abide with me because it draweth toward night*. For the *night* of *temptation*, the *night* of *tribulation*, yea my last long *night* of *death* approacheth. O blessed Saviour, stay with me therefore now and ever. And if *thy presence go not home with me, carry me not from hence*. Go with me, and live with me, and let neither death nor life *separate* me from thee. *Drive* me from my self, *draw* me unto thee. Let me be *sick*, but sound in thee, and in my *weakness* let thy *strength* appear. Let me seem as *dead*, that thou alone may'st be seen to *live* in me, so that all my *members* may be but instruments to act thy *motions*. Set me as a *seal* upon *thine heart*, and let thy *zeal* be setled upon mine, that I may be out of love with *all*, that I may be only in love with thee And grant, O Lord, that as thou now vouchsafest me this favour to sit at thy Table to receive this *Sacrament* in thy *house of grace*; so I may hereafter, through thy

Exod. 33. 13, 14.

Cant. 8. 6.

Luk.22.30 thy mercy, be received to *eat and drink at thy Table in thy Kingdom of Glory.* And for thy mercy, I do here with the four beasts, and twenty-four Elders cast my self down before thy *Throne of grace*, acknowledging that it is thou that hast *redeemed me* with thy *blood*, and *that salvation cometh only from thee.* And therefore unto thee I do yield all praise, and glory, and wisdom, and thanks, and honour, and power, and might, and Majesty, O my Lord, and my God, for evermore, *Amen.*

Apoc.5.9. Apoc. 7. 10,11, 12.

Thirdly, Seeing *Christ* hath sacrificed himself for thee (and all that thou canst give is too little) therefore thou must offer thy self to be a *living, holy, and acceptable Sacrifice unto God*, by serving him in *righteousness* and *holiness* all thy days. Thus *Tertullian* witnesseth that in his time a *Christian* was known from another man, only by the *holiness* and *uprightness* of his *life.*

Ro.12.1. Luk. 17.5.

2. *Of the duties which we are to do after the Communion jointly with the Congregation.*

THE duties to be performed *jointly* with the *Church* are three. First, publick *Thanksgiving*, both by *Prayers* and singing of *Psalms*: thus * *Christ* himself and his Apostles did. Secondly, *joyning with the Church*, * in giving (every man according to his ability) towards the *relief of the poor:* This was the manner of the

* Mat. 26.1. Which is probable to have been the 123 Psa.
* 1 Cor. 5 1. Ro. 15 8,9.

the *primitive Churches*, to make *Collections* and * *Love feasts* after the *Lords Supper*; for the relief of the poor *Christians*. Thirdly, When thanks and praise is ended, then with all reverence to stand up, and to receive the blessing of God by the mouth of his *Minister*, and to receive it as if thou diddest hear *God himself* pronouncing it unto thee from Heaven; For by their blessing God doth bless his people.

Thus far of the duties to be practised in the Church.

The duties which thou art to practise after that thou art departed home, are three. First, *To observe diligently* whether thou hast *truly received* Christ in the Sacrament; which thou mayest thus easily perceive: For seeing *his flesh is meat indeed*, and *his bloud is drink indeed*, and that he is so *full of grace*, that no man ever *touched* him by *faith*, but he received *virtue* from him; it cannot possibly be that if thou hast eaten his flesh, or drunk his bloud, but thou shalt receive grace and power to be cleansed from thy sins, and filthiness. For if the *Hemoroiss* that did but touch his *garment* had her *bloody issue*, that continued so long, *forthwith* stanched; how much more will the *bloudy issue of thy sins* be stanched, if thou then hast truly eaten and drunk the *very flesh and bloud of Christ?* But if thy issue still runneth, thou mayest justly suspect thou hast never yet *truly touched Christ*.

Secondly,

* Qui copiosiores: sunt & volunt, pro arbitrio quisque suo quod vilum est, contribuunt; & quod ita colligitur, apud Præpositum deponitur, atque inde ille opitulatur pupillis & viduis, & qui propter morbum aut aliquam aliam causam agent, &c. Justin. Martyr. Apolog. 2. ἀγάπην. Lucrum est pietatis nomine facere sumptum. Tert. Apo. adv. Gen. c. 29. Num. 6. 23. 28. Joh. 6 55. Math. 5. 29.

Mar. 12.24, &c. 2 Pet. 2.22. Cant. 5.3. Pſal. 45.7. Heb. 1. 9. Cant. 1. 1. Pſal. 34.8. Scio Romæ hanc eſſe conſuetudinem, ut fideles ſemper Chriſti corpus accipiant. Hier. Apol. adv. Jovin. Quotidie communionem Euchariſtiæ percipere non laudo, nec reprehendo. Omnibus Dominicis diebus communicandum ſuadeo & hortor, ſi mens ſine affectu peccandi ſit. Aug. (vel potius Genadius) lib. de Eccl. Dogm. cap. 53.

Secondly, Seeing thou haſt now *renounced* thy ſelf to *God*, and *renewed* thy Covenant, and *vowed* newneſs and amendment of life: thou muſt therefore have ſpecial care that thou doſt not yield to commit thy former ſin any more, knowing that the *unclean ſpirit*, if ever he can get into thy ſoul again, after that it is *ſwept and garniſhed*, he will enter forcible poſſeſſion with *ſeven other Devils worſe than himſelf*; ſo that *the end of that man ſhall be worſe than his beginning*. Be ye not therefore like the *Dog*, that *returns to his vomit*, or the *waſhed Sow that wallowеth in the mire again*. And return not to thy malice, like the *Adder*, who laying aſide *poiſon* while ſhe *drinks*, takes it up again when ſhe hath done. But when either the *Devil* or *thy fleſh* ſhall offer to tempt and move thee to relapſe into thy former ſins, anſwer him as the *Spouſe* doth in the *Canticles*, *I have put off my coat*, (of my former corruption) *how ſhall I put it on? I have waſhed my feet, how ſhall I defile them again?*

Laſtly, If ever thou haſt found either joy or comfort in receiving the holy Sacrament, let it appear by the eager deſire of receiving it *oftner* again. For the *Body of Chriſt as it was anointed with the oyl of gladneſs above his fellows*, ſo doth it yield a *ſweeter ſavour* than all the ornaments of the world; the *fragrant ſmell* whereof allureth all Souls who once taſted the ſweetneſs thereof, ever after to

to desire oftner to taste thereof again. *Because of the savour of the good Ointment, therefore do the Virgins love thee. O taste therefore* often and *see how good the Lord is*, saith *David*. This is the Commandment of Christ himself, *Do this in remembrance of me*, and in doing this thou shalt shew thy self best mindful and thankful for his death. *For as oft as you shall eat this bread, and drink this cup, ye shall shew the Lords death until he come.* And let this be the chief end whereunto both thy receiving and living tendeth; that thou may'st be a holy Christian, *zealous of good works, purged from sin, to live soberly, righteously, and godly in this present world*; that thou may'st be *acceptable to God, profitable to thy brethren, and comfortable unto thine own soul.* Thus far of the manner of glorifying God in thy life.

Tit. 2. 13, 14.

Now followeth the Practice *of Piety in glorifying God in the time of sickness, and when thou art called to die in the Lord.*

AS soon as thou perceivest thy self to be visited with any sickness, meditate with thy self

1. That *misery cometh not out of the dust*; neither doth *affliction spring out of the earth.* Sickness comes not by hap or chance (as the *Philistins* supposed that their *Mice* and *Emrodes* came) but from mans *wickedness*, which as *sparks* breaketh

Job 5. 6.

1 Sam. 6. 9.

Lam.3.39. Pſal. 107. 17. keth out, *Man ſuffereth* (ſaith *Jeremy*) *for his ſins; Fools* (ſaith *David*) *by reaſon of their tranſgreſſions, and becauſe of their iniquities are afflicted.* As therefore *Solomon* adviſeth a man to carry himſelf toward an earthly Prince. *If the Spirit of him that ruleth riſe up againſt thee, leave not thy place; for gentleneſs pacifieth great ſins;* ſo counſel I thee to deal with the Prince of Princes: if the Spirit of him that ruleth Heaven and Earth riſe up againſt thee, let not thy heart deſpair: for repentance pacifieth great ſins. *And whoſoever returneth in his affliction to the Lord God of Iſrael, and ſeeks him, he will be found of him.*

Eccl.10.4.

2 Chro.15 4.

2. Shut to thy chamber door; *Examine thine own heart upon thy bed; Search and try thy ways.* Search as diligently for thy capital ſin, as *Joſhua* did for *Achan*, till thou findeſt it. For albeit God, when he beginneth to chaſten his children, hath reſpect to all their ſins; yet when his anger is incenſed, he chiefly taketh occaſion to chaſten, and enter with them into judgement, for ſome one grievous ſin wherein they have lived without Repentance.

Mat. 6.6. Pſal. 4.4. Lam.3.40. Joſh.7.36.

3. When thou haſt thus conſidered all thy ſins, put thy ſelf before the judgement ſeat of God, as a felon or murtherer ſtanding at the bar of an earthly Judge: and with grief and ſorrow of heart confeſs unto God all thy known ſins, eſpecially thy capital offences, where-

wherewith God is chiefly displeased; Lay them open with all the circumstances of the time, place, and manner how they were committed, as may most serve to aggravate the hainousness of thy sins, and to shew the contrition of thy heart for the same. Prov. 28. 32. Lift up thine hand, and acknowledge thy self before the righteous Judge of Heaven and Earth guilty of eternal death and damnation, for those thy hainous sins and transgressions. Psa. 99. 5. Heb. 4. 20. And having thus *accused* and *judged* thy self, cast down thy self before the Footstool of his Throne of grace, assuring thy self, that whatsoever the Kings of *Israel* be, yet the *God* of *Israel* is a merciful *God*; and cry unto him from a penitent and faithful heart for mercy and forgiveness, as eagerly and earnestly as ever thou knewest a malefactor, being to receive his sentence, crying unto the Judge for favour and pardon, vowing amendment of life; and (by the assistance of his grace) never to commit the like sin any more. 1 Kings 20 31. All which thou may'st do in these or the like words,

A prayer when one begins to be sick.

O Most righteous *Judge*, yet in *Jesus Christ* my gracious *Father*, I wretched sinner do here return unto thee (though driven with pain and sickness) like the *Prodigal-child* with want and hunger. I acknowledge that this sickness and pain comes not by blind chance

or

or fortune, but by thy divine providence and ſpecial appointment. It is the work of thy heavy hand, which my ſins have juſtly deſerved; and the *things that I feared, are now fallen upon me.* Yet I do perceive that *in wrath thou remembreſt mercy,* when I conſider how many and how hainous are my ſins, and how few and eaſie are thy corrections. Thou mighteſt have ſtrucken me with ſome fearful and ſudden death, whereby I ſhould not have had either time or ſpace to have called upon thee for grace and mercy: and ſo I ſhould have periſhed in my ſins, and have been for ever condemned in Hell.

Job 3. 35. Heb. 3. 2.

But thou, O Lord, viſiteſt me with ſuch a fatherly chaſtiſement, as thou uſeſt to viſit thy deareſt Children whom thou beſt loveſt, giving me (by this ſickneſs) both warning and time to repent, and to ſue unto thee for grace and pardon. I take not therefore, O Lord, this thy viſitation as any ſign of thy wrath or hatred, but as an aſſured pledge and token of thy favour and loving kindneſs, whereby thou doſt with thy temporal judgments draw me to judge my ſelf, and to repent of my wicked life, that I ſhould not be condemned with the godleſs and unrepentant world. For thy holy Word aſſures me that *whom thou loveſt thou thus chaſteneſt*; and that *thou ſcourgeſt every Son that thou receiveſt.* That *if I endure thy chaſtning, thou offereſt thy ſelf unto me as unto a Son*; and that *all that continue*

1 Cor. 11. 13.

Heb. 12. 6. 7, &c.

in

in sin, and yet escape without correction (whereof all thy Children are partakers) are bastards and not sons: and that thou chastenest me for my profit, that I may be a partaker of thy holiness. O Lord, how full of goodness is thy nature, that hast dealt with me so graciously in the time of my health and prosperity; and now being provoked by my sins and unthankfulness, hast such fatherly and profitable ends in inflicting upon me this sickness and correction.

I confess, Lord, that thou doest justly afflict my body with sickness, for my Soul was sick before of a long prosperity, and surfeited with ease, peace, plenty, and fulness of bread. And now, O Lord, I lament and mourn for my sins, *I acknowledge my wickedness, and my iniquities are alwayes in my sight.* Oh, what a wretched sinner am I, void of all goodness by nature, and full of evil by sinful custome! Oh, what a world of sin have I committed against thee, whilst thy long-suffering expected my conversion, and thy blessings woed me to repentance! Yet, O my God, seeing it is thy property more to respect the goodness of thine own nature than the deserts of sinners, I beseech thee, O Father, for thy Son Jesus Christ his sake, and for the merits of that all-saving death, which he hath voluntarily suffered for all which believe in him, *have mercy upon me, according to the multitude of thy mercies; turn thy face away*

Ezek. 16. 49.

Psal. 51. 1. ver. 11.

away from my sins, and blot out all mine iniquities; cast me not out of thy presence, neither reward me according to my deserts; For if thou dost reject me, who will receive me? or who will succour me, if thou doest forsake me? *But thou, O Lord, art the helper of the helpless, and in thee the Fatherless findeth mercy*; for though my sins be exceeding great, yet thy mercy, O Lord, far exceedeth them all; neither can I commit so many as thy grace can remit and pardon. Wash therefore, O Christ, my sins with the virtue of thy precious Bloud, especially those sins which from a penitent heart I have confessed unto thee; but chiefly, O Lord, for Christ his sake forgive me, [a] *&c.* And seeing that of thy Love thou diddest lay down thy life for my ransome, when I was thine enemy; Oh, save now the price of thine own bloud, when it shall cost thee but a smile upon me, or a gracious appearance in thy Fathers sight for my behalf. Reconcile me once again, O Merciful Mediator, unto thy Father; for though there be nothing in me that can please him, yet I know that in thee, and for thy sake, he is well pleased with all whom thou accepteſt and loveſt. And if it be thy blessed will, remove this sickness from me, and restore me to my former health again, that I may live longer to set forth thy glory, and to be a comfort to my friends which depend upon me; and procure to my self a more setled

Psal. 25. 7.

Hos. 14. 4.

[a] Here name that sin which most troubleth thy conscience.

Mar. 3. 13.

led assurance of that Heavenly inheritance which thou hast prepared for me. And then, Lord, thou shalt see how religiously and wisely I shall redeem the time which heretofore I have so lewdly and prophanely spent. And to the end that I may the sooner and easier be delivered from this pain and sickness, direct me, O Lord, I beseech thee by thy divine providence, to such a Physitian and helper, as that (by thy blessing upon the means) I may recover *my* former health and welfare again. And good Lord, vouchsafe that as thou hast sent this sickness upon me, so thou wouldst likewise be pleased to send *thy holy Spirit* into my heart, whereby this present sickness may be sanctified unto me, that I may use it as in thy School, wherein I may learn to know the greatness of my misery, and the riches of thy mercy; that I may be so humbled at the one, that I despair not of the other; and that I may so renounce all confidence of help in my self, or in any other creature, that I may only put the whole rest of my salvation in thy all-sufficient merits. And for as much as thou knowest, Lord, how weak a vessel I am, full of frailty and imperfections: and that by nature I am angry and froward under every cross and affliction: O Lord, who art the *giver of all good gifts*, arm me with patience to endure thy blessed will and pleasure; and of thy mercy lay no more upon me than

Eph. 2. 26.

Jam. 1. 17.

Joh 3. 27.

I

1 Cor. 10. 13.

I shall be able to endure and suffer. Give me grace to behave my self in all patience, love and meekness, unto those that shall come and visit me; that I may thankfully receive, and willingly embrace all good counsels and consolations from them; and they may likewise see in me such good examples of *patience*, and hear from me such godly lessons of *comfort*, as may be Arguments of my Christian faith and profession, and instructions unto them how to behave themselves when it shall please thee to visit them with the like affliction or sickness. I know, O Lord, I have deserved to dye; and I desire no longer to live than to amend my wicked life, and in some better measure to set forth thy glory. Therefore, O Father, if it be thy blessed will, restore me to health again, and grant me a longer life. But if thou hast according to thy eternal decree appointed by this sickness to call for me out of this transitory life, I resign my self *into thy hands* and holy pleasure: *thy blessed will be done*, whether it be by life or by death. Only I beseech thee of thy mercy forgive me all my sins, and prepare my poor Soul, that by a *true faith* and *unfeigned repentance*, she may be ready against the time that thou shalt call for her out of my sick and sinful body. O heavenly Father, who art the *hearer of Prayers, hear thou in Heaven thin my Prayer*, and in this extremity grant me these requests; not for

Psal. 31. 5.

Psal. 65. 2. 2 Kings 39 8.

for any *worthiness* that is in me, but for the merits of thy beloved Son *Jesus*, my only Saviour and Mediator: for whose sake thou hast promised to hear us, and to grant *whatsoever we shall ask of thee in his name.* In his name therefore, and in his own words I conclude this my imperfect Prayer, saying, *Our Father which art in Heaven, Hallowed be thy name*; &c. Joh. 16. 23.

Having thus reconciled thy self to God in Christ:

1. Let thy next care be to *set thy house in order*, as *Esay* adviseth King *Ezekias*, making thy last *Will* and *Testament* (if it be not already made:) If it be made, then *peruse* it, *confirm* it, and for avoiding all doubts and contention, *publish* it before witnesses, that (if God call for thee out of this life) it may stand in force and unalterable, as thy last *Will* and *Testament*, and so deliver it *locked* or *sealed* up in some *Box*, to the keeping of a faithful *friend*, in the presence of honest *witnesses*. Esay 38. 1.

2. Put in making thy *Testament* take a *Religious Divines advice*, how to bestow thy *Benevolence*, and some honest *Lawyers* counsel to continue it according to *Law*.

Dispatch this before thy sickness doth increase, and thy memory *decay*: lest otherwise thy *Testament* prove a *dotement*, and so be another mans *fancie* rather than thy *Will*.

3. To prevent many inconveniencies,

let me recommend to thy discretion two things.

1. If God hath blessed thee with any competent state of wealth, make thy *Will* in thy *health* time. It will neither put thee *further* from thy goods, nor hasten thee *sooner* to thy death: but it will be a greater ease to thy *mind*, in freeing thee from a great *trouble* when thou shalt have most need of quiet. For when thy *house* is set in order, thou shalt be better enabled to set thy *soul* in order, and to dispose of thy journey towards God.

2. If thou hast children, give to every one of them a portion, according to thy *ability*, and in thy life time; that thy life may seem an *ease*, and not a *yoke* unto them: yet so give, as that thy children may be still beholding unto thee, and not *thou unto them*. But if thou keep all in thy hands whilest thou livest, they may thank *death* and not *thee* for the portion that thou leavest them. If thou hast no children, and the Lord hath blest thee with a great portion of the goods of this world; and if thou meanest to bestow them upon any *charitable* or pious uses, put not over that *good work* to the trust of others, seeing thou seest how most of other mens *Executors* prove almost *Executioners*. And if Friends be so unfaithful in a mans *life*, how much greater cause hast thou to distrust their fidelity after thy *death*? Lamentable experience sheweth how many *dead Mens Wills* have of late either

either been quite *concealed* and utterly overthrown, or by cavils and quirks of Law *frustrated* or *altered*: whereas by the *Law of God* the will of the dead should not be *violated*: but all his Godly intentions conscionably performed and fulfilled, as in the sight of God, who in the *day* of the *Resurrection* will be a *just judge* both of the *quick* and *dead*. And if any thing should hap in his will to be *ambiguous* or *doubtful*, it should be [a] construed as it might come nearest to the honour of God, and the *honest intentions* of the *Testator*. But let the *vengeance* due to such unchristian deeds light on the *Actors* that *do* them, not on the *Kingdome* wherein they are suffered to be done. And let other *Rich* men be warned by such wretched examples not to [b] *marry* their minds to their money, as that they will do no good with their *goods* till death divorceth them: Considering therefore the *shortness* of thine own life, and the *uncertainty* of *others just dealing* after thy death, in these *unjust dayes*: Let me advise thee (whom God hath blessed with *ability* and an *intent* to do good) to become in thy life *time* thine *own administrator*: make thine *own hands* thine *Executors*, and thine *own eyes* thy *overseers*; cause thy *Lanthorn* to give her light *before thee*, and not *behind thee*: give *God the glory*, and thou shalt receive of him in *due time* the *reward* which of his grace and mercy he hath promised to thy *good works*.

Gal. 3. 15. Heb. 9. 17. Rom. 2 Cor. 5. 10. Eccl. 12. 14. R. 1 Cor. 4. 5. Acts 7. 31, 32.

a Voluntas testatoris magis inspicienda est quam verba L. cum viri sect sani C. de fide cum stad. leg. Fall. siff ad Trebel. Subite rogo.

b Matrimonium inter Aurum & Arcam, divortium inter Deum & Animam Auguſt. Fœlix quem faciunt aliena pericula cautum.

Gal. 6. 9. Mat. 10. 42. Mark 9. 41. Mat 25. 41. Luke 24. 14. & 18. 27. 1 Cor. 15. 58. Apoc. 14. 13 Job. 14. 5. Job 33. 26. 2 King 20. 7. 2 Kings 5. 7, 8, 10. John 5. 7. 2 King 1. 2. 3

4. Having thus set thy house and soul in order (if the determined number of thy dayes be not expired) God will either have mercy upon thee, and say, *Spare him* (Oh killing malady) *that he go not down into the pit; for I have received a reconciliation*; or else, his fatherly providence will direct thee to such a *Physician*, and to such *means*, as that by his blessing upon their endeavour thou shalt recover, and be restored to thy former health again. But in any wise take heed that thou, nor none for thee, send unto *sorcerers, wizards, charmers*, or *chanters* for help: for this were to leave the *God of Israel*, and to go to *Baal-zebub* the god of *Ekron* for help, as did wicked *Ahaziah*, and to break thy vow which thou hast made with the blessed *Trinity* in thy baptism: and be sure that God will never give a blessing by those means which he hath accursed; but if he permit Satan to *cure thy body*, fear lest it tend to the damnation of thy soul. Thou art tried: beware.

Levit. 20. 6. Deut. 18. 13. &c. 1 Thess. 2. 10. Levit. 13. 3.

5. When thou hast sent for the *Physician*, take heed that thou put not thy trust rather in the *Physician* than in the *Lord*, as *Asa* did of whom it is said, that *he sought not to the Lord in his disease, but to the Physician*: which is a kind of Idolatry, that will increase the Lords anger, and make the Physick received uneffectual. Use therefore the Physician as Gods instrument, and Physick as Gods means. And seeing it is not lawful without Prayer to use

2 Chro. 16. 12.

use ordinary food, 1 *Tim.* 4. 4. much less extraordinary Physick, (whose good effect depends upon the blessing of God:) before thou takest thy Physick, pray therefore heartily unto God to bless it unto thy use, in these or the like words. Esay 1.5,7 Jer. 8. 22.

A Prayer before taking of Physick.

O Merciful Father, who art the Lord of health, and of sickness, of life, and of death, who *killest* and *makest alive*, who *bringest down to the grave, and raisest up again*: I come unto thee as to the only Physician, who canst cure my soul from sinne, and my body from sickness; I desire neither life nor death, but refer my self to thy most holy will. For, *though we must needs die, and being dead our lives are as water spilt on the ground, which cannot be gathered up again:* yet hath thy gracious providence (whilest life remaineth) appointed means which thou wilt have thy children to use; and (by the lawful use thereof) to expect thy blessing upon thine own means, to the curing of the sickness, and restitution of their health. And now, O Lord, in this my necessity, I have according to thine ordinance, sent for thy servant (the Physician) who hath prepared for me this Physick; which I receive as means sent from thy Fatherly hand: I beseech thee therefore, that as by thy blessing on a *lump of dry figs*, thou diddest heal *Ezekias* sore, that he recovered: and by *seven times washing* in the river 2 Sam. 2. 6 1 Sam. 14. Esay 38. 21.

river of *Jordan* didſt cleanſe *Naaman* the *Syrian* of his leproſie, and didſt reſtore the man that was *blind* from his birth by
Joh. 9.6.7 *annointing his eyes with clay and ſpittle*, ſending him to waſh in the *Pool of Siloam*; and by touching the hand of *Peters*
Mat.8.15. *wives mother* didſt cure her of her Feaver; and didſt reſtore the Woman
that *Touched the hem of thy Garment*,
Mat.9.10. &c. *from her bloudy Iſſue*: So it would pleaſe thee of thine infinite goodneſs and mercy, to *ſanctifie* this *Phyſick* to my uſe, and to give ſuch a bleſſing unto it, that it may (if it be thy will and pleaſure) *remove* this my *ſickneſs* and *pain*, and reſtore me to *health* and *ſtrength* again. But if the number of thoſe dayes which thou haſt appointed for me to live in this vale of miſery, be at an end, and that thou haſt ſent this ſickneſs as thy meſſenger to call me out of this mortal life, then Lord
John 14. *let thy bleſſed will be done*; for I ſubmit my will to thy moſt holy pleaſure. Only I beſeech thee increaſe my *faith* and *patience*, and let thy grace and mercy be never wanting unto me; but in the middeſt of all extremities aſſiſt me with thy *holy ſpirit*, that I may willingly and cheerfully reſign up my *ſoul* (the price of thine *own bloud*) into thy moſt *gracious hands and cuſtody*. Grant this, O Father, for *Jeſus Chriſt* his ſake, to whom with thee, and the holy Ghoſt, be all honour and glory both now and evermore, *Amen*.

Meditations for the ſick.

WHileſt thy ſickneſs remaineth, uſe often (for thy comfort) theſe few *Meditations* taken from the *ends* wherefore God ſendeth afflictions to his children. Thoſe are ten.

1. That by afflictions God may not only [a] correct our ſins *paſt*, but alſo work in us a deeper loathing of our natural *corruption*, and ſo prevent us from falling into many other ſins which otherwiſe we would commit: like a good *Father* who ſuffers his tender *babe* to ſcorch his finger in *a candle*, who may the rather learn to beware of falling into a *greater fire*. So the *Child of God* may ſay with *David*, *It is good for me that I have been afflicted, that I may learn thy ſtatutes*; for, *before I was afflicted I went aſtray, but now I keep thy word*. And indeed (ſaith S. *Paul*) *We are chaſtned of the Lord, becauſe we ſhould not be condemned with the world*. With *one* croſs God maketh *two* cures: the *chaſtiſement* of ſins paſt, and *prevention* of ſins to come. For though the eternal puniſhment of ſin (as it proceedeth from Juſtice) is fully pardoned in the ſacrifice of Chriſt, yet we are not (without ſerious judging of our ſelves) exempted from the temporal chaſtiſement of ſin: for this proceedeth only from the love of God, for our good. And this is the reaſon that when *Nathan* told *David*, from the Lord, *that his ſins were forgiven*, yet that

a Deus ſuos percutit ut emendet. Hier. com. in Eſa. 1.6. Deus calamitates infligit, non extinguere ſed caſtigare nos cupiens. Baſil ſerm. 3. in divites. Pſa. 119 71. Pſa. 119.67. 1 Cor. 11.32

2 Sam. 12. 10.

Verſ. 15. the *Sword* (of chaſtiſement) *ſhould not depart from his houſe, and that his child ſhould ſurely dye.* For God like a ſkilful Phyſician ſeeing the Soul to be *poiſoned* with the ſetling of ſin, and knowing that the *reigning* of the *fleſh* will prove the *ruine* of the *Spirit*, miniſtreth the bitter pill of affliction, whereby the reliques of ſin are purged, and the ſoul more ſoundly cured; the *fleſh* is ſubdued, and the *Spirit* is ſanctified. Oh the odiouſneſs of ſin, which cauſeth God to chaſten ſo ſeverely his children, whom otherwiſe he loveth ſo dearly!

Heb. 12. 6, 7, 8. 2. God ſendeth affliction to ſeal unto us our *Adoption*, *for every child whom God loveth he correcteth*; *And he is a Baſtard that is not corrected.* Yea, it is a ſure note, that where God ſeeth ſin and ſmites not, there he deteſts and loves not. Therefore it is ſaid, that [a] he ſuffered the wicked ſons of *Ely* to *continue in their ſinnes without correction, becauſe the Lord would ſlay them.* On the [b] other ſide, there is no ſurer token of Gods fatherly love and care, than to be corrected with ſome *croſs*, as oft as we commit any ſinful crime. Affliction therefore is a ſeal of *Adoption*, no ſign of *Reprobation.* For the pureſt Corn is cleaneſt fanned, the fineſt Gold is oft-eſt tryed, the ſweeteſt Grape is hardeſt preſſed, and the trueſt Chriſtian heavieſt croſſed.

a Ad mala ſervantur non moriturа mali. 1 Sam. 2.25.

b Namque favor nimius non eſt favor, ira ſed ingens: At favor in magno ſæpe dolore latet. Baſil. Antho. ſacr.

3. God ſendeth affliction to *wean* our hearts from too much loving this world and

and worldly vanities: and to cause us the more earnestly to desire and long for [a] *eternal life*. For as the children of *Israel* (had they not been ill intreated in *Egypt*) would never have been so willing to go towards *Canaan*: so (were it not for the crosses and afflictions of this life) Gods Children would not so heartily long, and willingly desire for the Kingdome of *Heaven*. For, we see many *Epicures*, that would be content to forgoe Heaven, on condition that they might still enjoy their earthly pleasures; and (having never tasted the joyes of a better) how loth are they to depart this life? whereas the [b] Apostle (that saw Heavens glory) tells us, that there is no more comparison twixt the *joyes of eternal life*, and the *pleasures of this world*, than there is betwixt the *filthiest dung* and the *pleasantest meat*; or betwixt the stinkingest *dunghill* and the fairest *bed-chamber*. As therefore a loving nurse puts *worm-wood* or *mustard* on the breast, to make the child the rather to forsake the dugg: so God mixeth sometimes affliction with the pleasure and prosperity of this life, lest (like the Children of this generation) they should forget God, and fall into too much love of this present evil world: and so by *riches* grow proud, by *fame* insolent, by *liberty* wanton; and *spurn with their heel against the Lord, when they wax fat*. But if Gods Children love the world so well, when (like a curst *step mother*) she misuseth

[a] Crebris tribulationibus Ecclesiam suam Dominus exercet, nesi cuncta temporalia forte prospere currant, incolatu præsentis exilii delectata minus cœlestem patriam suspiret. *Beda in Cant. Mundanus affectus præsentia amat, temporalia cumulat, spiritualia negligit, & cum totus se spargit in imis, nil potest amare de summis, Justin. Patriarch. de disc. monast. cap. 14.* [b] 2 Cor. 12. Phil. 3. 8. Ne sancti viri aliqua elatione in hac vita superbiant quibusdam tentationibus reprimuntur. *Euch. in Deut. 32. 13.*

seth and strikes us, how should we love this *harlot* if she smiled upon us, and stroaked us, as she doth her own *worldly* Brats? Thus doth God (like a wise and loving Father) embitter with crosses the pleasures of this life to his children, that (finding in the earthly state no true and *permanent joys*) they may sigh and long for eternal life, where firm and everlasting joyes are to be found.

1 Pet. 1. 7. * Ut igne purgati & abadmixtione vitiorum carnalium defæcati splendeant, examinatæ innocentiæ claritate, Hilar. in Psal. 6. * Schola crucis, schola lucis. Gubernator in tempestate dignoscitur in acie miles probatur; delicata jactatio est, cum periculum non est; conflictatio in adversis, probatio est veritatis, Cyp. Ser. 4 de Immo. Jer. 48. 11.

4. By affliction and sickness God exerciseth his Children, and the graces which he bestoweth upon them. He refineth and trieth their faith, as the Goldsmith doth his Gold in the * Furnace, to make it shine more glistering and bright; he stirreth us up to pray more diligently and zealously, and proveth what *patience* we have learned all this while in his * *School*. The like experience he maketh of our *Hope*, *Love*, and all the rest of our *Christian virtues*: which without this trial, would rust like Iron unexercised; or corrupt like standing-waters, that either have no current, or else are not powred from vessel to vessel, *whose taste remaineth, and whose sent is not changed*. And rather than a man should keep still the sent of his corrupt nature to damnation, who would not wish to be changed from state to state, by crosses and sickness, to *salvation*? For as the *Camomile* which is *trodden* groweth best, and smelleth most fragrant, and as the *fish* is sweetest that lives in the saltest waters; so those *souls* are

are most precious unto Christ, who are most exercised and afflicted with his *Cross*.

5. God sendeth afflictions to demonstrate unto the world the trueness of his childrens love and service. Every Hypocrite will serve God whilst he prospereth and blesseth him, as the Devil falsly accuseth *Job* to have done: but who (save his loving Child) will love and serve him in adversity, when God seemeth to be angry and displeased with him? yea and cleave unto him most inseparably, when he seemeth (with the greatest frown and disgrace) to reject a man, and to cast him out of his favour; yea, when he seemeth to wound and kill as an enemy, yea then to say with *Job*, *Though thou Lord kill me, yet will I put my trust in thee*? The loving and serving of God, & trusting in his mercy in the time of our *correction* and misery, is the truest note of an unfeigned *child and servant of the Lord*. Job 1. 9. 10. Job 13. 15.

6. Sanctified affliction is a singular help to further our true *conversion*, and to drive us home by repentance to our heavenly Father. *In their affliction* (saith the Lord) *they will seek me diligently*. *Egypts* burdens made *Israel cry* unto God, *David's* troubles made him *pray*, *Hezechia's* sickness made him to weep, and misery drove the *Prodigal child* to return and sue for his Fathers grace and mercy: Yea, we read of many in the Gospel that (by sicknesses and afflictions) were driven to come unto Christ, who (if they had health and *prosperity* Hos. 5. 15. Exod. 3. 7 Psal. 86. 7. Isai. 38. 2, 3. Luke 15. 16.

perity, as others) would have (like others) neglected or contemned their Saviour, and never have sought unto him for his saving health and grace. For as the *Ark* of *Noah*, the higher it was tossed with the *floud*, the neerer it mounted toward *Heaven*: so the sanctified soul, the more it is exercised with affliction, the neerer it is lifted towards God; Oh blessed is that *Cross* that draweth a sinner to [a] come (upon the knees of his heart) unto *Christ*, to confess his own misery, and to implore his endless mercy! Oh blessed, aye blessed be that *Christ*; that never refuseth the sinner that cometh unto him, though weather-driven by affliction and misery.

a Deus non delectatur pœnis nostris sed confessionem quærit erroris. Alb. in Psal. 4. Pœnitent.

7. Affliction worketh in us pity and compassion towards our fellow-brethren that be in distress and misery; whereby we learn to have a fellow-feeling of their calamities, and to condole their estate, *as if we suffered with them.* And for this cause Christ himself would suffer, and be *tempted in all things like unto us* (sin only accepted) *that he might be a merciful High Priest, touched with the feeling of our infirmities.* For none can so heartily bemoan the misery of another, as he who first suffered *himself* the same affliction: Hereupon a sinner in misery may boldly say unto Christ,

Heb. 12. 32.

Heb. 4. 23. & 2. 18. & 5. 8, 9.

Non ignare mali miseris succurrito Christe.

Our frailty sith (O Christ) thou didst perceive,

Con-

Condole our ſtate, who ſtill in frailty live.

8. God uſeth our ſickneſſes and afflictions, as means and examples both to [a] *manifeſt* unto others the *faith* and *vertues* which he hath beſtowed upon us, as alſo to *ſtrengthen thoſe* who have not received ſo great a *meaſure of faith* as we. For there can be no greater encouragement to a weak *Chriſtian*, than to behold a *true* profeſſor (in the *extreameſt* ſickneſs of his *body*) ſupported with *greater* patience and conſolation in his *ſoul*. And the comfortable and bleſſed departure of ſuch a man will arm him againſt the fear of death, and aſſure him that *the hope of the Godly is a far more precious thing then that fleſh and bloud can underſtand, or mortal eyes behold in the vale of miſery*. And were it not that we did ſee many of thoſe whom we know to be the undoubted Children of God, to have endured ſuch afflictions and calamities, before us; the greatneſs of the miſeries and croſſes which oftimes we endure, would make us doubt whether we be the Children of God or no. And to this purpoſe St. *James* ſaith, *God made Job and the Prophets an example of ſuffering adverſity, and of long patience*.

9. By afflictions God makes us conformable to the *Image* of *Chriſt* his *Son*, who being the *Captain of our Salvation*, was *made perfect through ſufferings*. And therefore he firſt bare the *Croſs* in *ſhame*, before he was *crowned* with *glory*; and did

[a] Sicut Deus juſtum incidere in calamitates ut virtutem quæ in illo latebat, aliis palam manifeſtamq; faciat. Damaſc. lib. 2. de Orth. c. 20.

Rom. 8. 18. 1 Pet. 4. 24. Heb. 2. 7. Mat. 17. 34. Luke 24. 42. Favor poſt mella guſtat. Tert. lib. de Coron. milit. ca. 24. Pſal. 24. 7. Jam. 5. 11.

1 Tim. 4. 7. 8 Apoc. 3. 21. Apoc. 2. 17. 18. Phil. 3. 21. Ideo tentantur Sancti ut ipsi se agnoscant. Primas. Esse se magnarum virium homo crederet, si nullum unquam earundem virium indefectum sentiret. Greg. l. 2. Moral. Job. Psal. 130. 3.

a In his quæ patimur nullum contra Deum murmur cordi nostro subrepat, quia ad quid hoc Creator noster operatur Ignotum est. Gr. ep. 32. John 9. 3. John 11. 4.

did first taste *gall*, before he did eat the *honey-comb*: and was first *derided King of the Jews*, by the Souldiers in the *High-Priests Hall*, before he was *saluted King of Glory*, by the *Angels* in his *Fathers Courts*. And the more lively our *heavenly Father* shall perceive the *Image* of his *natural Son* to appear in us, the better he will love us; and when we have, for a time born his *likeness* in his *sufferings*, and *fought* and *overcome*, we shall be crowned by *Christ*, and with *Christ* sit on his Throne, and of *Christ* receive the *precious white stone* and *morning star*, that shall make us *shine* like *Christ* for ever in his *glory*.

10. Lastly, that the godly may be humbled in respect of their own state and misery; and God glorified by delivering them out of their troubles and afflictions, when they call upon him for his help and succour. For though that there be no man so *pure*, but if the Lord will *straightly mark iniquities*, he shall find in him just cause to punish him for his sin: yet the Lord in mercy doth [a] not alwayes in the affliction of his Children respect *their sinnes*, but sometimes layeth afflictions and crosses upon them for his glories sake. Thus our Saviour Christ told his Disciples, that *the man was not born blind for his own or his Parents sin*, but that the *work of God should be shewed on him*. So he told them likewise, that *Lazarus sickness was not unto the death*, but *for the*

glory

glory of God. Oh the unspeakable goodness of God, which turneth those afflictions, which are the shame and punishment due to our sins, to be the subject of his honour and glory!

These are the blessed and profitable ends, wherefore God sendeth sickness and affliction upon his Children, whereby it may plainly appear, that afflictions are not signs either of Gods hatred, or of our reprobation; but rather tokens and pledges of his fatherly love unto his children whom he loveth, and therefore chasteneth them in this life, where upon repentance, there remains hope of pardon; rather than to referre the punishment to that life, where there is no hope of pardon, nor end of punishment. For this cause, the Christians in the [a] *Primitive Church*, were wont to give God great thanks for afflicting them in *this life.* So the Apostles *rejoyced, that they were counted worthy to suffer for Christs Name,* Act. 5. 41. And the *Christian Hebrews suffered with joy, the spoiling of their goods, knowing that they had in Heaven a better, and an enduring substance*, Heb. 10. 34. And in respect of those holy ends, the Apostle saith, *That though no affliction for the present seemeth joyous but grievous:* yet, *afterwards it bringeth forth the quiet fruits of righteousness to them who are already exercised.* Pray therefore heartily, that as God hath sent unto thee this sickness, so it would please him to come himself unto

[a] Cum vexamur ac premimur, tum maximas gratias agimus indulgentissimo Patri, quod corruptelam nostram non patitur longius procedere, sed plagis ac verberibus emendat. Lact. lib. 6. cap. 23: Heb. 12. 11.

unto thee with thy ſickneſs: by teaching thee to make thoſe *ſanctified uſes* of it, for which he hath inflicted the ſame upon thee.

Meditations for one that is recovered from ſickneſs.

IF God hath of his mercy *heard* thy *Prayers*, and *reſtored* thee to thy *health* again, conſider with thy ſelf;

1. That thou haſt now received from God, as it were, *another life*. Spend it therefore to the honour of God, in *newneſs of life*. Let thy ſin die with thy *ſickneſs*; but live thou by grace to *holineſs*.

2. Be not the more *ſecure*, that thou art reſtored to *health*, neither *inſult* in thy ſelf, that thou haſt eſcaped death; but think rather, that God (ſeeing how *unprepared* thou waſt) hath of his mercy heard thy Prayer, ſpared thee, and given thee ſome *little* longer time of *reſpite*, that thou mayeſt both amend thy life, and put thy ſelf in a better readineſs againſt the time that he ſhall call for thee without *further delay*, out of this world. For though thou haſt eſcaped this, it may be thou ſhalt not eſcape the *next* ſickneſs.

3. Conſider how fearful a reckoning thou hadſt made before the *Judgment ſeat of God*, by this time, if thou hadſt died of this *ſickneſs*; ſpend therefore the time that remains, ſo, as that thou

thou mayest be able to make a more *cheerful account* of thy life, when it must be expired *indeed*.

4. Put not far off the *day* of *death*, thou knowest not for all this how near it is at hand, and (being so fairly *warned*) be *wiser*. For if thou be taken unprovided the next time, thy *excuse* will be *less*, and thy *judgment greater*.

5. Remember that thou hast vowed *amendment*, and *newness of life*. Thou hast *vowed a vow to God, defer not to pay it, for he delighteth not in fools; pay therefore that thou hast vowed*. The unclean Spirit is cast out; O let him not re-enter with *seven worse than himself*. Thou hast *sighed* out the groans of *contrition*, thou hast wept the tears of *repentance*; thou art washed in the pool of *Bethesda*, streaming with five bloudy wounds, not of a *troubling Angel*, but *of the Angel of Gods presence troubled* with the wrath due to thy sinnes; who descended into Hell, to restore thee to saving health, and Heaven. *Return not now, with the Dog, to thine own vomit*; nor like the *washed Sow, to wallow again in the mire* of thy former sins, and uncleanness; lest *being intangled and overcome again with the filthiness of sin*, (which now thou hast escaped) *thy latter end prove worse than thy first beginning*. *Twice* therefore doth our Saviour Christ give the same *cautionary* warning to *healed sinners*. First, to the man cured of

Eccle. 5. 3.

Mar. 1. 43. &c.

John 4. 24. Isa. 63. 9. Luke 4. 33.

2 Pet. 2. 20. 21.

Joh. 5. 14. of his 38. years diſeaſe; *Behold thou art made whole; ſin no more, leſt a worſe thing fall upon thee*; Secondly, to the woman
Joh. 8. 11. taken in adultery; *Neither do I condemn thee: Go thy way, and ſin no more.* Teaching us, how dangerous a thing it is to
1 Pet. 4. 4. *relapſe*, and *fall again* into the former
Pſa. 90. 12 exceſs of ſin. Take heed therefore unto thy wayes: and pray for grace, that *thou mayſt apply thy heart unto wiſdome*, during that *ſmall number* of days which yet remain behind. And for thy preſent mercy and health received, imitate the *thankful Leper*, and return God, this, or the like thankſgiving:

A Thankſgiving to be ſaid of one that is recovered from ſickneſs.

1 Sam. 2. 6 O Gracious and merciful Father, who art the Lord of health and ſickneſs, of life and death, *who killeſt, and makeſt alive: who bringeſt down to the grave, and raiſeſt up again*; who art the only preſerver of all thoſe that truſt in thee; I thy poor and unworthy ſervant having now (by experience of my painful ſickneſs) felt the *grievouſneſs* of miſery due unto *ſin*, and the *greatneſs* of thy mercy in forgiving *ſinners*, and perceiving with what a fatherly compaſſion thou haſt heard my prayers, and reſtored me to my health and ſtrength again: do here (upon my bended knees of my heart) return (with the *thankful Leper*) to acknowledge thee *alone* to be the God of

of my health and ſalvation; and to give thee the praiſe and glory for my ſtrength and deliverance out of that grievous diſeaſe and malady; and for this turning my *mourning* into mirth, my *ſickneſs* into health, and my *death* into life. My ſins deſerved puniſhment, and thou haſt corrected me, but *haſt not given me over unto death, *I looked (from the day to the night) when thou wouldſt make an end of me: I did chatter like a Crane, or a Swallow; I mourned (as a Dove) when the bitterneſs of ſickneſs oppreſſed me: I lifted up mine eyes unto thee, O Lord, and thou didſt comfort me, for thou didſt caſt all my ſins behind thy back, and didſt deliver my ſoul from the pit of corruption, and when I found no help in my ſelf, nor in any other creature (ſaying I am deprived of the reſidue of my years, I ſhall ſee man no more among the inhabitants of the world) thou didſt then reſtore me to health again, and gaveſt life unto me; I found thee, O Lord, ready to ſave me.*

* Iſa. 8. 9. &c.

And now Lord, I confeſs, that I can never yield unto thee ſuch a *meaſure* of thanks, as thou haſt (for this benefit) deſerved at my hands. And ſeeing that I can never be able to repay thy goodneſs with *acceptable works*; Oh, that I could with *Mary Magdalen* teſtifie the love and thankfulneſs of my heart, with *abounding tears*! Oh, what ſhall I be able to render unto thee, O Lord, *for all thoſe benefits, which thou beſtoweſt upon my ſoul?* Surely as in my *ſickneſs*, when I had nothing elſe

elſe to give unto thee, I offered Chriſt and his *merits* unto thee as a *ranſome* for my ſinnes: ſo being now reſtored by thy grace unto my health and ſtrength, and having no better thing to give, behold, O Lord, I do here offer up my *ſelf* unto thee, beſeeching thee to aſſiſt me with *thy holy Spirit*, that the remainder of my life may be wholly ſpent in ſetting forth *thy* praiſe and glory.

Rom. 12. 1

O Lord, forgive me my former follies and unthankfulneſs, that I was no more careful to love thee, according to *thy goodneſs*; nor to ſerve thee, according to *thy* will; nor to obey thee, according to *thy commandments*; nor to thank thee, according to *thy benefits*. And ſeeing thou knoweſt that *of my ſelf I am not ſufficient ſo much as to think a good thought*, much leſs to do that which is good and acceptable in thy ſight; aſſiſt me with thy *grace and holy Spirit*, that I may (in my *proſperity*) as devoutly ſpend my health in *thy ſervice*, as I was earneſt in my *ſickneſs*, to beg it at thy hands. And ſuffer me never to forget either this thy *mercy*, in reſtoring me to my *health*, or thoſe *vowes* and promiſes, which I have made unto thee in my *ſickneſs*. With my *new* health, renew in me, O Lord, a right Spirit: which may free me from the ſlavery of *ſinne*, and eſtabliſh my heart in the ſervice of *grace*. Work in me a greater deteſta-

detestation of all sins (which were the causes of thy anger, and my *sickness*,) and increase my *Faith*, in Jesus Christ, who is the Author of my *health*, and *salvation*. *Let thy good Spirit lead me into the way that I should walk: and teach me to deny all ungodliness, and worldly lusts, and to live soberly, righteously, and godly in this world*, that others by my example may think better of thy truth. And sith this time (which I have yet to live) is but a little respite and small remnant of dayes, which cannot long continue; *Teach me, my God, so to number my dayes, that I may apply my heart to that spiritual wisedome, which directeth to salvation*. And to this end make me more zealous then I have been in *religion*, more devout in *prayer*, more fervent in *spirit*, more careful to hear and profit by the preaching of the *Gospel*, more helpful to my poor *brethren*, more watchful over my *wayes*, more faithful in my *calling*, and every way more abundant in all *good works*. Let me (in the joyful time of *prosperity*) fear the evil day of *affliction*, in the time of *health*, think of *sickness*; in the time of *sickness*, make my self ready for *death*; and when *death* approacheth, prepare my self for *judgement*. Let my *whole life* be an *expressing* thankfulness unto thee for thy grace and mercy. And therefore, O Lord, I do here from the very bottom of my heart, together with the *thousand thousands*

Tit. 2. 12.

Psal. 92. 12.

Apoc. 5. 12, &c.

ſands of Angels, the four Beaſts, and twenty four Elders, and all the creatures in heaven, and on the earth, acknowledge to be due unto thee, O Father, which ſitteth upon the Throne, and to the Lamb, the Son, who ſitteth at thy right hand, and to the *holy Spirit*, which proceedeth from both, the *holy Trinity* of perſons in *unity* of ſubſtance, *all praiſe, honour, glory and power*, from this time forth and for evermore. *Amen.*

Meditations, for one that is like to die.

IF thy ſickneſs be like to increaſe unto death, then meditate on *three* things: Firſt, how *graciouſly* God dealeth with thee. Secondly, from what *evils* death will free thee. Thirdly, what *good* death will bring unto thee.

Firſt, concerning *Gods* favourable dealing with thee.

1. Meditate, that God uſeth this *chaſtiſement* of thy *body* but as a *Medicine* to cure thy *ſoul*, by drawing thee (who art *ſick* in ſin) to come by repentance unto *Chriſt* (thy *Phyſitian*) to have thy *ſoul healed.*

Mat. 9. 12.

2. That the ſoreſt ſickneſs, or *painfulleſt* diſeaſe which thou canſt endure, is *nothing* if it be compared to thoſe *dolours* and *pains* which *Jeſus Chriſt* thy Saviour hath ſuffered for thee, when in a *bloudy ſweat*, he endured the wrath of God, the *pain* of *hell*, and a *curſed* death which was due to thy ſins: juſtly therefore may

Luke 22 44. Pſal. 88. 7. Iſa. 53. 4. Pſal. 18. 5. Heb. 5. 7. Gal. 3. 13.

Jam. 1. 25.

may he use those words of *Jeremy*, *Behold and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce wrath.* Hath the *Son of God* endured so much for thy *redemption*, and wilt not thou a *sinful man* endure a little sickness for his *pleasure*; especially when it is for *thy good?*

Dum legimus vel audimus quot & quanta ille sine culpa sustinuit, intelligimus nos peccatores omnia debere libenter sustinere. Theod. ad 5 cap. in Rom.

3. That when thy sickness and disease is at the *extreamest*, yet it is *less* and easier than thy sins have deserved. Let thine *own* conscience judge whether thou hast not *deserved worse* than all that thou dost suffer.

Murmure not therefore, but considering thy *manifold* and *grievous sins*, thank God that thou art not plagued with far more grievous *punishments*. Think how *willingly* the damned in Hell would endure the *extremest* pains a thousand years, on condition that they had but the hope to be saved, and (after so many years) to be eased of their eternal torments. And seeing that it is his mercy that thou art not rather *consumed* than corrected; how canst thou but bear patiently his *temporal* correction, seeing the end is to save thee from *eternal* damnation?

Jam. 3. 22. 1 Cor. 11. 32

4. That nothing came to pass in this case unto thee, but such as ordinarily befell to others thy brethren; who being the *beloved* and *undoubted servants* of God (when they lived on earth) are now most *blessed* and *glorious* Saints with Christ

Heb. 11. 35, &c. 1 Pet. 5. 9.

Christ in Heaven, as *Job*, *David*, *Lazarus*, *&c.* They groaned for a time, as thou doest, under the like *burthen*; but they are now delivered from *all* their miseries, troubles and calamities. And so likewise *ere long* (if thou wilt patiently tarry the Lords leasure) thou shalt also be delivered from thy sickness and pains, either by *restitution* to thy former health, with *Job*, or (which is far better) by being *received* to heavenly *rest* with *Lazarus*.

5. Lastly, that God hath not given thee over into the hand of thine *enemy*, to be punished and disgraced, but (being thy loving *Father*) he correcteth thee with his own merciful hand. When *David* had his *wish*, to chuse his *own chastisement*, he chose rather to be corrected by the hand of God, than by any other means; *Let us fall into the hands of the Lord, for his mercies are great, and let me not fall into the hands of men.* Who will not take any affliction in good part, when it cometh from the hand of God, from whom (though no *affliction seemeth joyous for the present*) we know nothing cometh but what is *good?* The consideration hereof made *David* to endure *Shimei*'s cursed railing with greater patience; and to correct himself another time for his impenitency; *I should not have opened my mouth, because thou didst it*: and *Job*, to reprove the *unadvised* speech of his wife, *Thou speakest like a foolish*

1 Sam. 24. 14.

Heb. 12. 11.

2 Sam. 16. 9, 10.

Psal. 3. 9, 12.

Job 2. 10.

lish woman: What? shall we receive good at the hand of God, and not receive evil? And though the *cup of Gods wrath*, due to our sins, was such a horrour to our Saviours *humane* nature, that he earnestly prayed that it might pass from him; yet (when he considered that it was reached unto him by the *hand* and *will* of his Father) he willingly submitted himself to drink it to the very *dregs* thereof. Nothing will more arm thee with *patience* in thy sickness, than to see that it cometh from the *hand* of thy heavenly *Father*, who would never *send* it, but that he sees it to be unto thee both *needful* and *profitable*.

Mat. 26. 39.

Verse 42.

The second sort of Meditations are, to consider from what evils death will free thee.

IT freeth thee from a *corruptible body*, which was conceived in the *weakness* of flesh, the *heat* of lust, the *stain* of sin, and born in the *bloud* of filthiness: a living *prison* of thy soul, a lively *instrument* of sin, a very *sack* of stinking dung: the *excrements* of whose nostrils, ears, pores, and other passages, duly considered, will seem more loathsome than the uncleanest sink or vault: Insomuch that whereas *trees* and *plants* bring forth leaves, flowers, fruits, and sweet smells; *mans* body brings forth naturally nothing but *lice*, *worms*, *rottenness* and *filthy stinch*. His *affections* are all together *corrupted*, and the *imaginations of his heart are only evil continually*. Hence it is that the *ungodly* is not satisfied with

Psal. 14. 1. Gen. 6. 5.

Prophaneneſs, nor the *voluptuous* with *pleaſures*, nor the *ambitious* with *preferments*, nor the *curious* with *preciſeneſs*, nor the *malicious* with *revenge*, nor the *lecherous* with *uncleanneſs*, nor the *covetous* with *gain*, nor the *drunkard* with *drinking*. New *paſſions* and *faſhions* do daily grow: new *fears* and *afflictions* do ſtill riſe, here *wrath* lies in wait, there *vain glory* vexeth; here *pride* lifts up, there *diſgrace* caſts down; and every one *waiteth* who ſhall ariſe in the *ruine* of another. Now a man is privily *ſtung* with *back-biters*, like fiery *Serpents*: anon he is in danger to be *openly devoured* of his *enemies*, like *Daniels Lions*. And a godly man, where ere he liveth, ſhall ever be vexed (like *Lot*) with *Sodoms* uncleanneſs.

2. Death brings unto the godly an end of *ſinning*, and of all the miſeries which are due unto ſin; ſo that after death *there ſhall be no more ſorrow, nor crying; neither ſhall there be any more pain; for God ſhall wipe away all tears from their eyes.* Yea, by death we are ſeparated from the *company* of wicked men, and God *taketh away merciful and righteous men from the evil to come.* So he dealt with *Joſiah*; *I will gather thee to thy Fathers, and thou ſhalt be put into thy grave in peace, and thine eyes ſhall not ſee all the evil which I will bring upon this place.* And *God hides him for a while in the grave until the indignation paſs over.* So that as *Paradiſe* is the *Haven* of the *Souls joy*; ſo the *grave* may be termed the *Haven* of the *bodies reſt*.

Iſa. 57. 1.
2 Kings 22 20.
Iſa. 26. 20.
Joh 5. 19.

3. Where-

3. Whereas this wicked body lives in a world of *wickedness*, so that the poor soul cannot look out at the *eye*, and not be infected; nor hear by the *ear*, and not be distracted; nor smell at the *nostrils*, and not be tainted; nor taste with the *tongue*, and not be allured; nor touch by the *hand*, and not be defiled; and every sense upon every temptation is ready to *betray* the soul: by death the soul shall be delivered from this thraldom, and this *corruptible body shall put on incorruption, and this mortal immortality*, 1 Cor. 15. 35. *O blessed*, thrice blessed be that death in the *Lord*, which delivers us out of so evil a world, and freeth us from such a *body*, or bondage of corruption.

The third sort of meditations to consider what good death will bring unto thee.

1. DEath bringeth the godly mans *soul* to enjoy an *immediate Communion* with the blessed *Trinity*, in everlasting *bliss* and *glory*.

2. It translateth the soul from the *miseries* of this world, the *contagion* of sin, and *society* of sinners, to the *City of the living God, the celestial Jerusalem, and the company of innumerable Angels, and to the assembly and congregation of the first born which are written in Heaven, and to God the Judge of all, and to the souls of just men made perfect, and to Jesus the Mediator of the new Covenant.* Heb 12. 22, 23, 24.

3. Death putteth the Soul into the a-

ctual and full *possession* of all the *inheritance* and happiness, which *Christ* hath either *promised* unto thee in his *Word*, or purchased for thee by his *bloud*.

This is the good and happiness whereunto a blessed death will bring thee. And what truly *religious Christian* that is *young*, would not wish himself *old*, that his appointed time might the sooner approach to enter into his celestial Paradise; where thou maist exchange thy *brass* for *gold*, thy *vanity* for *felicity*, thy *vileness* for *honour*, thy *bondage* for *freedom*, thy *lease* for an *inheritance*, and thy *mortal* state for an *immortal* life? He that doth not daily desire this blessedness above all *things*, of all others he is less worthy to enjoy it.

[a] Plut. in vit. Cat. Cic. Tusc. quæst. l. 1. de præcipiti venias in Tartaro Saxo, Ut qui Socraticum de nece legit opus Ovid. in Ibin.

If [a] *Cato Uticensis*, and *Cleombrotus*, two Heathen men, (reading *Plato*'s book of the Immortality of the soul) did voluntarily, the *one break his neck*, the other *run* upon his *sword*, that they might the sooner (as they thought) have enjoyed *those joys*; what a shame is it for *Christians* (knowing those things in a more excellent *measure* and *manner*, out of *Gods own book*) not to be willing to enter in those Heavenly joys? especially when their *Master* calls for them thither. If therefore there be in thee any love of *God*, or desire of thine own happiness or salvation, when the time of thy departing draweth near, that *time*, I say, and manner of death which God in his unchangeable Counsel hath appointed, and determined before

fore thou wast born, yield and surrender up (*willingly* and *chearfully*) thy soul into the merciful hand of *Jesus Christ thy Saviour.* And to this end, when the time is come, as the *Angel* in the sight of *Manoah* and his wife, ascended from the *Altar up to heaven in the flame of the sacrifice*, so endeavour thou, that thy soul in the sight of thy friends may from the *Altar* of a *contrite heart*, ascend up to Heaven in the sweet perfume of this, or the like *spiritual sacrifice of Prayer.* Judg. 13. 19, 20.

A Prayer for a sick man, when he is told that he is not a man for this world, but must prepare himself to go unto God.

O Heavenly Father, who art *the Lord God of the spirits of all flesh, and hast made us these souls*, and hast appointed us the time, as to come into this world, so (having finished our *course*) to go out of the same: the number of my days which thou hast *determined*, are now expir'd, & I am come to that utmost bound, which thou hast appointed, *beyond which I cannot pass.* I know (O Lord) that if *thou entrest into judgment, no flesh can be justified in thy sight:* And I, O Lord, of all other should appear most impure and unjust; for I have not *fought that good fight*, for the defence of thy *faith* and *religion*, with that *zeal* and *constancy* that I should: but for fear of displeasing the world, I have *given way* unto *sins* and *errours*; and for desire to please my *flesh*, Numb. 16. 22. Numb. 27. Jer. 38 16. Acts 17. 25, 26. 2 Tim. 4. 17. Psa. 90. 12 Job 14. 5. 14. & 16. 22. & 11. 21. Luke 22. 53. Psal. 143. 2. 1 Tim. 4. 7

I have broken all thy Commandments, *in thought, word* and *deed*; so *that my sins have taken such hold on me, that I am not able to look up*, and *they are more in number then the hairs on mine head. If thou wilt straightly mark mine iniquities, O Lord, where shall I stand? if thou weighest me in the ballance, I shall be found too light.* For I am void of all righteousness that might merit thy mercy: and *loaden* with all iniquities, that most justly deserve thy heaviest wrath. But O my Lord and my God, for Jesus Christ thy Sons sake, *in whom only thou art well pleased* with all penitent and believing sinners, take pity and compassion upon me, who am the *chief of sinners*. Blot out all my sins out of thy remembrance, and *wash away* all my transgressions out of thy sight, with the *precious bloud* of thy Son, which I believe that he (as an undefiled *Lamb*) hath shed for the cleansing my sins. In this faith I lived; in this faith I dye: believing *that Jesus Christ dyed for my sins*; *and rose again for my justification*. And seeing that he hath endured that death, and *born the burthen of that judgement* which was due unto my sins: O Father, for his death and passions sake (now that I am coming to appear before thy judgement seat) acquit and deliver me from that fearful judgment which my sins have justly deserved. And perform unto me that gracious and comfortable promise, which thou hast made in thy Gospel,

Psal. 41. 12.
Psal. 130. 3.
Dan. 5. 7.
Matth. 11. 28.
Matth. 3. 17.
1 Tim. 1. 15.
Ezek. 18. 22.
Psal. 51. 7.
1 Peter 1. 19.
Job 1. 29.
Rom. 4. 2.
1 Cor. 15. 3, 4.
1 Pet. 2. 24.

That

That whosoever believeth in thee, hath everlasting life, & shall not come unto Judgment, but shall pass from death unto life. Strengthen, O Christ, my Faith, that I may put the *whole* confidence of my salvation in the merits of thy obedience and blood. Increase, O holy Spirit, my patience; lay no more upon me *than I am able to bear*: and enable me to bear so much as shall stand with thy blessed will and pleasure. O blessed Trinity in Unity, my Creatour, Redeemer, and Sanctifier, vouchsafe that as my *outward* man doth decay, so my *inward* man may more and more, by thy grace and consolation, increase and gather strength. O Saviour, put my soul in a readiness, that (like a *Wise Virgin*, having the *Wedding Garment* of thy righteousness and holiness) she may be ready to meet thee at thy coming, *with oyl in her Lamp*. Marry her unto thy self, that she may be *one* with thee in everlasting *love* and *fellowship*. *O Lord, reprove Satan* and chase him away: *Deliver my soul from the power of the Dog, save me from the Lions mouth.* I thank thee, O Lord, for all thy blessings both spiritual and temporal, bestowed upon me: especially for my redemption by the death of my Saviour Christ. I thank thee that thou hast protected me with thy holy *Angels* from my youth up until now. Lord, I beseech thee, give them a charge to attend upon me till thou callest my soul; and then to carry her (as they did the soul of *Lazarus*) into

Joh 4.74.

Luk. 17.5.

1 Cor. 10. 14.

Mat. 23.4. Mat. 22. 11. Apo. 19.3. Verse 7.

Joh. 17.22 Zach. 3. Psal. 12. 10, 11. Mar. 18. Heb. 1.14.

Luk. 16. 11. Mat. 8.12. Luke 13. 18. Eph.1.10. Act.16.11 Psal.13.4. Act.7. 16.

thy Heavenly *Kingdom*. And as the time of my departure shall approach nearer unto me, so grant, O Lord, that my *soul* may draw nearer unto thee, and that I may joyfully *commend my soul into thy hands*, as into the hands of a loving Father and merciful Redeemer: and at that instant, *O Lord graciously receive my spirit*. All which that I may do, assist me, I beseech thee, with thy grace; and let thy holy spirit continue with me *unto the end*, and *in the end*, for Jesus Christ his sake, thy Son, my Lord, and only Saviour: In whose name I give thee thy glory, and beg these things at thy hand, in that Prayer which *Christ* himself hath taught me, saying.

Our Father which art in heaven, &c.

Meditations against despair, or doubting of Gods mercy.

IT is found by continual experience, that near the time of death, (when the Children of God are weakest) then *Satan* makes the *greatest flourish* of his strength, and assails them with his strongest temptations; for he knoweth, that either he must now or never prevail; for if their souls once go to Heaven, he shall never vex nor trouble them any more; And therefore he will now bestir himself as much as he can, and labour to set before their eyes all the *gross sins* which ever they committed, and the *Judgments* of God which are due unto them: thereby

by to drive them, if he can, to despair; which is a grievouser sin than all the sins that they committed, or he can accuse them of.

Satans first tratagem in time of death.

If Satan therefore trouble thy Conscience more toward thy death, than in thy life time.

The defeature.

1. Confess thy sins unto God, not only in general, but also in particular.

2. Make *satisfaction* unto those men whom thou hast *wronged*, if thou be able. And if thou dost injuriously or fraudulently *detain*, or *keep* in thy *possession*, *any lands or goods*, that of *right* do belong to any *widow*, or *fatherless child*, presume not as thou tendereſt thy souls health, to look *Christ* the *righteous Judge* in the face, unless thou dost first make a *restitution* thereof to the right *owners*; for the *Law of God* under the penalty of his *curse*, requireth thee to *restore whatsoever was given thee to keep, or which was committed to thy trust; or whatsoever by robbery, or violent oppression thou tookest from thy neighbor, with a fifth part for amends added to the principal.* And unless that like *Zacheus* thou doest make *restitution of such goods and lands* according to Gods Law, thou canst never truly repent, and without true *repentance* thou canst never be saved. But though by the temptation of the Devil thou hast done *wrong* and *injury*; yet if thou dost *truly repent*, and make *restitution* to thy power, the Lord hath promised to be *merciful* unto thee, to hear the prayers of his *faithful Ministers* for thee,

Lev. 6. 2, 3, 4, &c. Num. 5. 6, 7, 8. *Non remittitur peccatum, nisi restituatur ablatum.* Luk. 19. 8, 9. Ezek. 15. 3, 12, 16. Mich. 6. 10 11. Luk. 13. 1. Jer. 18. 7. Act. 1. 38. Act. 8. 22. 1 Pet. 3. 8. Gen. 22. 9. Jam. 5. 14, 15, 16. Lev. 6. 6, 7.

to *forgive thee thy treſpaſs*, and *ſin*, and to receive thy ſoul in the merits of Chriſts bloud, as a Lamb without *blemiſh*.

3. Ask God for Chriſt his ſake *pardon* and *forgiveneſs*. And then theſe troubles of mind are no *diſcouragements*, but rather *comforts*, *exerciſes*, not *puniſhments*; They are *aſſurances* unto thee, that thou art in the right *way*: for the *way to Heaven is by the gates of Hell*: that is, by ſuffering pains in the *body*, and ſuch *doubtings* in the mind, that thy eſtate in this life being every way made *bitter*, the joys of eternal life may reliſh unto thee *better* and more ſweet.

Satans ſecond aſſault. The Chriſtians encounter. Mark 9.24 Pſal. 7.19. Mat. 17. &c. Mat. 14 31 Job 13.15 Mat. 17. 20. Mat. 10.4.

If Satan tell thee that thou haſt no Faith, becauſe thou haſt no feeling; meditate,

1. That the *trueſt faith* hath oftentimes *the leaſt feeling*, and *greateſt doubts*; but ſo long as thou *hateſt* ſuch doubtings, they ſhall not be laid unto thy charge; for they belong to the *fleſh*, from which thou art *divorced*. When thy fleſh ſhall *periſh*, thy weak inward man, which hates them, and loves the *Lord Jeſus*, ſhall be *ſaved*.

2. That is a better *faith*, to believe without *feeling* than with feeling. The leaſt faith (ſo much as a *grain of muſtard-ſeed*, ſo much as is in an *infant baptized*) is enough to ſave the ſoul, which *loveth* Chriſt and *believeth* in him.

3. That the child of God which *deſires* to feel the aſſurance of Gods favour, ſhall have his *deſire*, when God ſhall

ſee

see it be for his good; For God hath promised to give them the *Water of Life* who thirst for it. We have an example in [1] Mr. *Glover* the holy Martyr, who could have no *comfortable feeling* till he came to the sight of the *stake*: and then cryed out, and clapped his hands for joy to his Friends, saying, *O Austin, he is come, he is come*; meaning the feeling joy of Faith, and the Holy Ghost. *Tarry therefore the Lords leisure, be strong and he shall comfort thine heart.*

Apoc. 21. 6. Isa. 55 1.

[1] *Fox* Acts, and Mon. f. 1555. in the last edition but one.

Psal. 27. 16

If Satan shall aggravate unto thee the greatness, the multitude, and hainousness of thy sins; meditate,

Satans third assault.

1. That upon true repentance it is as easie with God to forgive the *greatest* sin as the *least*, and he is as willing to forgive many as to pardon one. And his mercy shineth more in pardoning *great sinners*, than *small offenders*; as appears in the example of *Manasses*, *Magdalen*, *Peter*, *Paul*, &c. And where *sin most abounded, there doth his grace rejoyce to abound much more.*

The encounter. 1 Tim. 1. 15.

Rom. 5. 20

2. That God did never forsake any man, till that a man did first forsake God, as appears in the examples of *Cain*, *Saul*, *Achitophel*, *Ahazia*, *Judas*, &c.

3. That God calleth all, even those sinners who are *heavy laden with sin*, and that he did never deny his mercy to any sinner that asked his mercy with a *penitent* heart. This the story of the Gospel witnesseth. There came unto Christ all sorts of

Mat. 11. 28.

of sick sinners, the *blind*, *lame*, *halt*, *Lepers*; such as were sick of *palsies*, *dropsies*, *bloody fluxes*; such as were *lunatick*, and *possessed with unclean spirits*, and *Devils*. Yet of all those, not one that came and asked his mercy and help, went away without his errand. If mercy he asked, mercy he found, were his *sins* never so great, were his *disease* never so *grievous*. Nay, he *offered* and gave his *mercy* to many who *never ask'd it* (being moved only with the *bowels* of his own *compassion*, and the sight of their *misery*) as to the woman of *Samaria*, the widow of *Naim*, and to the sick man that lay at the Pool of *Bethesday*, who had been 38. years sick. If he thus willingly gave his mercy to them that *did not ask it*, and was *found of them* (as the Prophet saith) *that sought him not*; will he deny mercy unto thee, who doest so *earnestly pray* for it with *tears*, and doest, like the poor *Publican*, so *heartily knock* for it, with *penitent fists* upon a *bruised* and *broken heart*; especially when thou prayest to thy *Father*, in the name and mediation of Christ, for whose sake he hath promised to *grant whatsoever we shall ask of him*; as sure as God is true he will not. Though *Ninivey's* sin had provoked the Lord to send out his sentence against them, yet upon their repentance he recalled it again, and spared the City; how much more, if thou likewise repentest, will he spare thee, seeing his sentence is not yet

Joh. 5 19. Luk. 7. 13.

Isa. 56. 1. Rom. 10. 20.

John 14. 14.

yet gone forth against thee; if he deferred the judgments of *Ahabs* days, for the external shew only which he made of humiliation, how much more will he clean turn away his vengeance, if thou wilt unfeignedly repent of thy sin, and return unto him for grace and mercy?

He offered his mercy unto *Cain*, (who murdered his innocent Brother) *If thou dost well, shalt thou not be accepted?* as if he should have said, if thou wilt leave thy envy and malice, and offer unto me from a faithful and contrite heart, both *thou* and thy *oblation* also shall be acceptable unto me. And to *Judas* who so treacherously betraid him in calling him *friend* (a *sweet* appellation of *love*) and when *Judas* offered, he readily consenteth with that *mouth* (*wherein was never found guile*) to kiss those dissembling lips, *under which lurked the poyson of Asps.* Had *Judas* apprehended this word *friend* from the mouth of *Christ*, as *Benhadad* did the word *brother* from the mouth of *Ahab*, doubtless *Judas* should have found the *God of Israel* more merciful than *Benhadad* found the *King of Israel* But God was more [a] displeased with *Cain* for despairing of his *mercy*, than for murdering his *brother*; and with [b] *Judas* for *hanging himself*, than for betraying his *Master*: in that they would make the *sins* of mortal men greater than the infinite mercy of the eternal God: or as if they could be more *sinful* than God was *merciful.* Whereas the least drop of *Christs* blood

Novit dominus mutare sententiam, si tu noveris emendare vitam. Aug. in Psal. 50.

Gen. 4.7.

Mat. 26. 50. 1 Pet. 2. 22. Mat. 26. 50.

2 Kings 12. 31, 32, 33.

a Judam non tam sceleus quam desperatio fecit penitus interire. Aug. lib. de util pœnit.

b Sceleratior omnibus, O Juda, extitisti, quem non pœnitentia duxit ad dominum sed desperatio traxit ad laqueum. Leo.

bloud is of more merit to procure Gods mercy for salvation, than all the sins that thou hast committed can be of force to provoke his wrath to thy damnation.

Satans fourth assault.

If Satan shall suggest, that all this is true of Gods mercy, but that it doth not belong unto thee, because that thy sins are greater than other mens, as being sins of knowledge, *& of many years continuance, & such as thereby others have been undone: and all for the most part committed wilfully and presumptuously against God and thy conscience. And therefore though he will be merciful unto others, yet he will not be merciful unto thee*; meditate,

The encounter.

1. That many (who are now in heaven most blessed and glorious Saints) committed in the same kind (when they lived on earth) as great and greater sins than ever thou hast committed, & continued (before they repented) in those sins as long as ever thou hast done. As therefore all their sins, and the continuance in them, could not hinder Gods mercy upon their repentance, from forgiving their sins, and receiving them into favour; no more shall thy sins, and continuance therein, hinder him from being merciful unto thee, *If thou dost repent as they did*: yea upon thy *repentance*, every one of their examples is a pledge that he will do the same unto thee that he did unto them. For as the *least sin* in *Gods justice* without repentance is *damnable*, so the *greatest sin* upon repentance is in his *mercy pardonable*. Thy greatest & inveterat est sins are but the sins of a man, but

1 Tim. 1. 16.

the

the least of his *mercies* is the mercy of God. Because thou knowest thy own sins, thou doubtest whether they shall be pardoned. Mark how this doubtful case is resolved by God himself. Many in *Esays* days thought (as thou dost) they had continued *so long* in sin, that 'twas *too late* for them now to seek to return unto God for *grace* and *mercy*. But God answered them, *Seek ye the Lord whilst he may be found: call ye upon him whilst he is near.* As if he had said, whilst *life lasts*, & my *Word is preached*, I am near to be found of all that seek me, and pray unto me. The people reply, But we (O Lord) are *grievous sinners*, and therefore dare not presume to call on thy Name, or to come near thy Holiness. To this God answereth, *Let the wicked forsake his way, and the man of iniquity his thoughts, and let him return unto me: and I will have mercy on him, and be his God, and I will pardon him abundantly.* But we would think (say the people) that if our sins were but ordinary sins, this promise of mercy might belong to us; But because our sins are so great, and of such long continuance, therefore we fear lest when we appear before God, he will reject us. To this God answereth again. *My thoughts* (of mercy) *are not your thoughts, nor are your ways* (of pardoning) *my ways: for as the Heavens are higher than the Earth, so are my ways higher than your ways, and my thoughts than your thoughts.* If therefore every sinner in the world were a *world* of such *sinners* as thou art;

Esay 55. 6, 7, 8, 9

art; do you but yet, what God bids thee, *repent and believe*, and the *bloud of Jesus Christ*, being the *bloud of God*, *will cleanse both thee and them from all your sins.*

Act. 20. 28
1 Joh. 1. 7.

2. That as God did foresee all the sins which the world should commit, and yet *all those* could not hinder him from *loving the world*; so *that he gave his only begotten Son to death, to save as many of the world as would believe and repent*: much less shall thy sins, being the sins of the least number of the world, be able to hinder God from loving thy soul, and forgiving thy sins, if thou dost repent and believe.

Joh. 3. 16.

3. That if he loved thee so dearly, when thou wast his enemy, that he payed for thee so dear a price as the spilling of his *heart bloud*; how can he but be gracious unto thee, when to save thee will cost him but the casting of a *gracious look* upon thee? Look thou not therefore to the greatness of thy sins, but to the infinitness of his mercy, which is so surpassing great, that if thou puttest all thy own grievous sins together, and addest unto those the sins of *Cain* and *Judas*, and puttest unto them the sins of all the *Reprobates* of the world, doubtless it would be a *huge heap*; yet compare this *huge heap* with the *infinit mercy* of God, and there will be no more comparison betwixt them, than betwixt the least *mole-hill* & the greatest *mountain* in a country. The *cry* of the grievousest sins that ever we read of, could ne're reach up *higher* than unto *heaven*, as the cry of the

Rom. 5. 8, 9.

sins

sins of *Sodom*: but the *mercy of God* (saith *David*) *reacheth up higher than the Heavens*, and so *over-toppeth* all our sin. And if *his mercy be greater than all his works*, it must needs be greater than all thy *sins*. And so long as his mercy is greater than the sins of the whole world, do but *repent*, there is no doubt of *pardon*.

[a] *If Satan shall object that thou hast many times vowed to repent, and hast made shew of repentance for the time, yet didst fall to the same sins again and again, and that thy repentance was but feigned, and a mocking of God; And that seeing thou hast so often broke thy vow, therefore God hath withdrawn his mercy, and hath changed his love*, &c. meditate,

[b] 1. That though this were true (which indeed is hainous) yet it is no sufficient cause why thou shouldest *despair*, seeing that this is the common case of all the *Children of God in this life*, who vow so oft to forbear some sin, [c] till perceiving their *weakness* not able to perform it, they vow that they will vow no more. Their *vows* shew the desires of their spiritual man; their *breaking*, the *weakness* of their corrupt *flesh*. And our oft-slips into the same sins, *Christ* foresaw when he taught us to pray daily, *O Father forgive us our trespasses*

Gen. 19. 13. Psal. 108. 4. Psal. 145. 9.

a Satans fourth assault.

b The encounter.

c I remember (saith Luther) that Sulpit. was wont to tell me, Ego plus quam millies Deo vovi &c. I have more than a thousand times vowed unto God that I would mend my life, but I could never perform my vow. Henceforth I will make no such vow because I verily know that I cannot keep it. Unless therefore God will be merciful unto me for Christs sake, and grant me a blessed departure out of this wretched life, all my vows and good works will stand me in no stead. This is the state of the dearest Children of God in this life. Read Luther on Galat. chap. 5.

And

Luke 17. 3, 4. Matth. 18. 21, 22.

and why doth Christ enjoyn thee (who art but a sinful man) *to forgive thy brother 7 times in a day, if he shall return 7 times in a day, and say, it repenteth me?* But to assure thee, that he (being the God of mercy & goodness it self) will forgive unto thee thy *seventy times seven fold* sins in a day which thou hast committed against him, if thou return unto him by true repentance. The *Israelites* were cured by looking (though with weak eyes) on the *brazen Serpent*, as oft as they were stung by the *fiery serpents* in the *wildernes*, to assure thee, that upon thy tears of repentance, thou shalt be recovered by faith in Christ, as oft as thou art wounded to death by sin.

Numb. 21. 9. Post lachrymas gemitusque gravescl ementia Christi Confestim est oculos ante locanda tuos.

Jam. 1. 17. Rom. 8. 28. Rom. 9. 11.

2. That thy salvation is grounded, not upon the constancy of thine obedience: but upon the firmness of Gods Covenant. Though thou variest with God, and the Covenant be broken on thy behalf, yet it is firm on Gods part; and therefore all is safe enough, if thou wilt *return*; for there is no *variableness* with him, *neither shadow of change*. He hath locked up thy salvation and made it sure in his own *unchangeable purpose*; and hath delivered to thy keeping the keys, which are[a] *Faith* & *Repentance*, & whilst thou hast them thou may'st perswade thy self that thy salvation is sure and safe, for *whom God loveth he loveth to the end, and never repenteth* of bestowing his love on them who repent and believe.

a By these keys Peter opened heaven to himself, and afterwards with the rest of the Apostles, unto others. Luk. 20. 62. Luk. 24. 47. &c. Job 20. 21. Job 13. 3. Rom. 11. 29. Rom. 8. 39.

Lastly, *If Satan shall perswade thee thou hast bin doubting a long time, & that it is best*

Satans sixth assault.

for

for thee to despair, seeing thy sins increase, and thy judgement draweth near, meditate.

1. That no sin (though never so great) should be a cause to move any Christian to despair, so long as Gods mercy by so many *millions* of degrees is greater, and that every penitent and believing sinner hath the pardon of all his sins confirmed by the *Word* and *Oath* of God; *two immutable things, wherein it is impossible that God should lye.* His *word* is, that at *what time soever, a sinner*, whosoever, *doth repent of sins*, whatsoever, (for both *time*, and *sins*, and *sinners*, are indefinite) *from the bottom of his heart, God will blot forth all his sins out of his remembrance, that they shall be mentioned unto him no more.* If he will not take his word (which God forbid we should doubt of) he hath given us his oath: *As I live, I desire not the death of the wicked, but that the wicked turn from his way and live.* As if he had said, Will ye not believe my *Word*? *I swear* by my life, that I delight not to damn any sinner for his sins, but rather to save him upon his conversion and repentance. The meditation hereof moved *Tertul.* to exclaim, *Oh how happy are we, when God sweareth that he will not our damnation! Oh what miserable wretches are we, if we will not believe God when he sweareth this truth unto us!* Listen O drooping spirit, whose soul is assailed with waves of faithless despair, how happy were it to see many, like thee and *Hezekia* (*who mourn like Doves for the sense of*

Heb. 6.18
Ezek. 18. 22.
Dr. *King* of *London* his Lectures on *Jonah.*

Ezek. 33. 11.

O felices nos quorum, causa jurat Deus! O miseros nos si non Deo quidem juranti credimus? *Tertul.*

Esa. 28. 14

of sin, and chatter like Cranes and Swallows for the fear of Gods anger) rather than behold many who die like *beasts* without any feeling of their *own estate*, or any fear of *Gods wrath*, or *Tribunal Seat*, before which they are to appear? Comfort thy self, O languishing Soul; for if *this earth* hath any for whom Christ spilt his bloud on the Cross, thou assuredly art one. Cheer up therefore thy self in the *allsufficient* atonement of the Lamb, which *speaketh better things than that of Abel.* And pray for those who never yet obtained the grace to have *such a sense* and detestation of sin. Thou art one *indeed* for whom Christ died, and from whom a wounded spirit (judging rather according to his *feeling* than by *faith*) hath wrung that doleful voice of Christ, *My God, My God, why hast thou forsaken me?* And doubt not but ere long thou shalt as truly *reign* with him, as now thou dost *suffer* with him; for *Yea* and *Amen* hath spoken it. No sin bars a man from salvation, but only *incredulity* and *impenitency*; nothing makes the sin against the holy Ghost *unpardonable* but want of *repentance*. The unfeigned desire to repent is as acceptable to God, as the perfectest repentance that thou couldest wish to perform unto him.

Heb. 12. 24.

Mat. 27. 46. 2 Tim. 2. 11. 2 Cor. 1. 20. Apoc. 3. 14. Heb. 6. 6.

Meditate on these *Evangelical comforts*, & thou shalt see, that in the very agony of *death*, God will so assist thee by his Spirit, that when *Satan* looketh for the greatest victory, he shal receive the foulest foil, yea when

when thy *eye-strings* are broken, that thou canst not see this *light*, *Jesus Christ* will appear unto thee to comfort thy soul, and his *Holy Angels* will carry thee into his *Heavenly Kingdom*. Then shall thy friends behold thee, like *Manoahs* Angel, doing wonders indeed, when they shal see a frail man, in his *greatest weakness* (by the meer assistance of Gods Spirit) overcoming the strength of sin, the bitterness of death, and all the power of Satan; and in the fire of *faith*, and perfume of *prayer*, ascend up with Angels victoriously into *Heaven*. Luke 16. 22. Judg: 13.

An admonition to them who come to visit the sick.

THey who come to visit the sick, must have a special care not to stand *dumb* and *staring* in the sick persons face to disquiet him; nor yet to speak *idlely*, and to ask *unprofitable* questions, as most do.

If they see therefore that the sick party is like to die, let them not dissemble; but lovingly and discreetly admonish him of his *weakness*, and to prepare for eternal life. One hour *well spent*, when a mans life is almost *out spent*, may gain a man the assurance of eternal life. Sooth him not with the vain hope of this *life*, lest thou betray his soul to *eternal death*. Admonish him plainly of his estate, and ask him briefly these, or the like Questions.

Questions to be asked of a sick man that is like to die.

DOst thou believe that the Almighty God, the Trinity of Persons in Unity of

of Essence, hath by his power made heaven and earth, and all things therein? and that he doth still by his Divine providence govern the same? So that nothing comes to pass in the *world*, nor to *thy self*, but what his *divine hand and counsel had determined before to be done*.

2. Dost thou confess that thou hast transgressed and broken the holy *Commandments* of Almighty God, in *thought*, *word*, and *deed*? And hast deserved for breaking his *holy Laws* the *curse of God*, which containeth all the miseries of this life, and everlasting torments in hell-fire when this life is ended, if so be that God should deal with thee according to thy deserts?

3. Art thou not *sorry in thine heart* that thou hast so broken his *Laws*, and neglected his *service* and *worship*, and so much followed the *world* and thine own vain pleasures? And wouldst thou not lead a *holier life*, if thou wert to begin again?

4. Dost thou from thy heart desire to be reconciled to God in Jesus Christ his *blessed Son, thy Mediator*, who is *at the right hand of God in Heaven, now appearing for thee in the sight of God, and making request unto him for thy* soul? Rom. 8. 34.

5. Dost thou renounce all confidence in all other *Mediators*, or *Intercessors*, *Saints*, or *Angels*, believing that *Jesus Christ the only Mediator of the New Testament*, is able *perfectly to save them that come unto God by him, seeing he ever liveth to make intercession for them*? And wilt thou with *David* say Heb. 9. 24. 1 Tim. 2. 5. Heb. 7. 25. Psal. 73. 25.

unto

unto Christ, *Whom have I in Heaven but thee? and there is none on earth that I desire besides thee.*

6. Dost thou confidently believe and hope to be *saved* by the *only merits* of that *bloudy* death and passion which thy Saviour Jesus Christ hath suffered for thee; not putting any hope of salvation in thine *own merits*, or in any other *means* or creatures, being assuredly perswaded, *that there is no salvation in any other*, and *that there is none other name under Heaven whereby thou must be saved.* Acts 4.12. Act. 10. 43. Esay 26.

7. Dost thou heartily *forgive* all wrongs and offences done and offered unto thee, by any manner of person whatsoever? And dost thou willingly (from thy heart) *ask forgiveness* of them, whom thou hast grievously wronged in word or deed? and dost thou cast out of thy heart all *malice* and *hatred* which thou hast born to any body? that thou mayst appear before the face of *Christ* (*the Prince of Peace*) in perfect love and Charity. Esay 9.6. Heb. 12.14

8. Doth thy conscience tell thee of any thing which thou hast wrongfully taken, and dost still with-hold, from any *widow* or *fatherless children*, or from any other person whatsoever? be assured, that unless thou shalt restore, like *Zacheus*, those goods and lands (if thou be able) thou canst not *truly* repent; and without *true repentance* thou canst not be *saved*, nor look Christ in the face when thou shalt appear before his judgement seat.

9. Dost

9 Dost thou *firmly believe* that thy body shall be *raised* up out of the *grave* at the sound of the *last trumpet?* And that thy body and soul shall be united together again in the *Resurrection day*, to appear before the *Lord Jesus Christ*; and thence to go with him into the Kingdom of Heaven, to live in everlasting bliss and glory.

If the sick party shall answer to all these questions like a faithful Christian, then let all who are present joyn together, and pray for him, in these, or the like words.

A prayer to be said for the sick, by them who visit him.

O Merciful Father, who art the Lord and giver of life, and to whom *belongeth the issues of death*: we thy children here assembled do acknowledge, that (in respect of our manifold sins) we are not worthy to ask any blessing for our selves at thy hands, much less to become suters to thy *Majesty* in the behalf of others; yet because thou hast commanded us to pray one for another, *especially* for the *sick* and hast promised, *that the prayers of the righteous shall avail much with thee*: in the obedience therefore of thy *Commandment*, and confidence of thy gracious *promise*, we are bold to become humble suters to thy *divine Majesty* in the behalf of this our dear brother (or sister) whom thou hast visited with the chastisement of thy own fatherly hand. We could gladly wish the *restitution* of his health, and a *longer continuance* of his life and Christian

James 5.

Fellow-

Fellowship amongst us: but forasmuch as it appeareth (as far as we can discern) that thou hast appointed by this *visitation* to call for him out of this mortal life: we submit our wills to thy blessed will, and humbly intreat for Jesus Christ his sake, and the merits of his bitter death and passion (which he hath suffer'd for him) that thou wouldest pardon and forgive unto him all his sins; as well that wherein he was conceived and born, as also the offences and transgressions which ever since to this day and hour he hath committed, in thought, word & deed, against thy divine Majesty. Cast them behind thy back, *remove them as far from thy presence as the East is from the West*; Blot them out of thy remembrance, lay them not to his charge; wash them away with the bloud of Christ, that they may no more be seen, and deliver him from all the judgements which are due unto him for his sins, that they may never trouble his conscience, nor rise in judgement against his soul: and impute unto him the righteousnes of Jesus Christ, whereby he may appear righteous in thy sight. And in his extremity at this time we beseech thee look down from Heaven upon him with those eyes of grace and compassion, wherewith thou art wont to look upon thy Children in their affliction and misery. Pity thy wounded Servant, like the good *Samaritan*, for here is a sick soul that needeth the help of such an Heavenly Physician. O Lord increase his faith,

that he may believe that Christ died for him, & that his blood cleanseth him from all his sins: and either *assuage* his *pain*, or else increase his *patience*, to endure thy blessed will and pleasure. And good Lord, lay no more upon him then thou shalt enable him to bear. *Heave* him up unto thy self with those *sighs* and *groans* which cannot be expressed. Make him now to feel what is the hope of his *Calling*, and what is the exceeding *greatness* of thy *Mercy* and power towards them that *believe* in thee: And in his *weakness*, O Lord, shew thou thy *strength*. Defend him against the suggestions and temptations of *Satan*, who (as he hath all his life time) will now in his weakness especially seek to *assail* him and to devour him. Oh *save* his soul, and *reprove Satan*, and command thy *holy Angels* to be about him, to aid him, and to chase away all evil & malignant spirits far from him. Make him more and more to loath this world, and *to desire to be loosed, and to be with Christ*. And when that *good hour* & time shall come (wherein thou hast determined to call for him out of this present life) give him grace *peacefully* and *joyfully* to yield up *his soul into thy merciful hands*, and do thou receive her into thy mercy, and let thy *blessed Angels* carry her into thy Kingdom. Make his *last hour* his *best hour*, his *last words* his *best words*, his *last thoughts*, his *best thoughts*. And when the *sight* of his *eyes* is gone, and his *tongue* shall fail to do his office, grant (O Lord) that his

his soul may (with *Stephen*) behold Jesus Christ in heaven ready to receive him: and that thy *Spirit* within him may *make requests for him with sighs that cannot be expressed*. Rom. 8. 26. Teach us in *him* to read & see our *own end* & mortality: and therefore to be careful to prepare our selves for our *last ends*, and put our selves in a readiness against the time that thou shalt call for us in the like manner. Thus, Lord, we recommend this our dear brother (or sister) thy sick servant unto thy eternal grace and mercy, in that prayer which Christ our Saviour hath taught us, saying:

Our Father which art in Heaven, &c.

Thy grace, O Lord Jesus Christ, thy love, O heavenly Father, thy comfort and consolation, O holy Spirit, be with us all, and especially with this thy sick servant, to the end, and in the end, Amen.

Let them read often unto the sick some special Chapters of the holy *Scriptures*: as

The three first Chapters of the Book of *Job*.

The 14. and 19. Chapters of *Job*.

The 34. Chapter of *Deuteronomy*.

The two last Chapters of *Joshua*.

The 17. Chapter of the first of *Kings*.

The 2. 4. and 12. Chapters of the second of *Kings*.

The 38. 40. and 65. Chapters of *Isaiah*.

The History of the passion of Christ.

The 8. Chapter to the *Romans*.

The 15. Chapter of the first Epistle to the *Corinthians*.

The fourth of the first Epistle to the *Thessalonians*.

The fifth Chapter of the second Epistle of *Paul* to the *Corinthians*.

The first and last Chapters of S. *James*.

The 11. and 12. to the *Hebrews*.

The first Epistle of *Peter*.

The three first, and the three last Chapters of the *Revelation*: or some of these.

And so exhorting the sick party to wait upon God by *faith* & *patience* till he send for him: and praying the Lord to send them a joyful meeting in the *Kingdom* of *Heaven*, and a blessed *Resurrection* at the last day, they may depart at their pleasure, in the peace of God.

Consolations against impatience in sickness.

IF in thy sickness by extremity of pain thou be driven to impatiency, meditate:

1. That thy *sins* have deserved the *pains* of *Hell*, therefore thou may'st with greater patience endure these *fatherly corrections*.

2. That these are the *scourges* of thy heavenly Father, and the *rod* is in his *hand*. If thou diddest suffer with reverence being a *child* the correction of thy *earthly parents*, how much rather shouldest thou now subject thy self (being the child of God) to the chastisement of the heavenly Father, seeing it is for thine eternal good?

Heb. 12. 9.

3. That Christ suffered in his soul and body far grievouser *pains* for thee, therefore thou must more willingly suffer his

Vir dolorum. Isa. 53. 3.

blessed

blessed pleasure for thine own good. Therefore saith *Peter*, *Christ suffered for you leaving you an example that ye should follow his steps.* And, *Let us*, (saith St. *Paul*) *run with joy the race that is set before us, looking unto Jesus the Author and Finisher of our Faith, who for the joy that was set before him endured the Cross*, &c. 1 Pet. 2. 21. Heb. 12. 1, 2.

4. That these afflictions which now you suffer, *are none other but such which are accomplished in your brethren that are in the world*, as witnesseth *Peter*: yea, *Jobs* afflictions were far more grievous. There is not one of the Saints which are now at rest in Heavenly joys, but endured as much as you do, before they went thither: yea, many of them willingly suffered all the torments that Tyrants could inflict upon them, that they might come to those heavenly joys whereunto you are now called. And you have a promise that *the God of all grace, after that you have suffered a while, will make you perfect, stablish, strengthen, and settle you.* And that *God of his fidelity will not suffer you to be tempted above that you are able, but will with the temptation also make a way to escape, that ye may be able to bear it.* 1 Pet. 5. 9. S Romitus *cum quotannis gravi morbo tentaretur à deo, dolùit quod uno anno liber esset, acsi à Deo tunc desertus fuisset.* Vit. Pat. c. 28. 1 Pet. 5. 10. 1 Cor. 10. 13.

5. That God hath *determined* the time when thy affliction shall *end*, as well as the time when it began. *Thirty eight years* were appointed the *sick man at Bethesdas* Pool. *12 years* to the woman with the *bloudy issue*. *Three months* to *Moses*. *Ten days Tribulation* to the *Angel* of the *Church* of *Smyrna*. *Three days plague* to *David*. Yea, the number of Joh. 5 5. Mat. 9. 20. Exod 2. 2. Apo. 2. 10. 2 Sam. 23. 24. Psal. 56. 8.

the godly mans tears are registred in *Gods book*, and the *quantity* kept in his *bottle*.

Modicum & videbo vos. Joh. 16. 16. Psalm 80. Apoc. 6.11. Joh 16.21. Psal. 11057.

The time of our trouble (saith Christ) is but a *Modicum*. Gods *anger* lasts but a *moment* (saith *David*) a *little season* (saith the *Lord*) and therefore calls all the time of our pain, but the *hour of sorrow*. *David*, for the swiftness thereof, compares our present troubles to a *Brook*, and *Athanasius* to a *shower*: compare the *longest misery* that a man endures in this life, to the *eternity* of *eternal joys*, and they will appear to be *nothing*. And as the sight of a *Son* safe born makes the *mother* forget all her former deadly *pain*, so the sight of *Christ* in *Heaven* who was *born for thee*, will make all these pangs of death to be quite forgotten, as if they had never been: like *Stephen*, who as soon as he saw Christ, forgot his own *wounds*, with the horrour of the *Grave*, and terrour of the *stones*, and sweetly yielded his soul into the hands of his *Saviour*. Forget thine own *pain*, think of Christs *wounds*; *Be faithful unto the death, and he will give thee the Crown of eternal life.*

Nubecula est; cito transibit. Joh. 16. 21.

Acts 7.58. Apoc. 2. 10. Job 2. 10. Rom. 8. 28. verse 38. 39.

6. That you are now called to Repetitions in *Christs School*, to see how much *Faith*, *Patience*, and *Godliness*, you have learned all this while: and whether you can, like *Job*, receive at the hand of God *some evil*, as well as you have hitherto received a great deal of *good*. As therefore you have always prayed, *Thy will be done*, so be not now offended at that which is done by his *holy will*.

Morbus non malis adnumerandus, quia multis utiliter accedit. Basil. in Hexam. *Morbus est utilis quædam institutio, quæ docet caduca aspernere & cœlestia spirare.* Nazian. ad Philagrium.

7. That

7. That *all things shall work together for the best to them that love God*; in so much that *neither Death, nor Life, nor Angels, nor Principalities, nor Powers*, &c. *shall be able to separate us from the love of God, which is in Jesus Christ our Lord.* Assure your self that every pang is a prevention of the *pains* of *Hell*, every *respit* an earnest of *Heavens rest*; and how many *stripes* do you esteem Heaven worth; As your life hath been a *comfort* to others, so give your friends a *Christian* example to dye, & deceive the *Devil*, as *Job* did. It is but the *Cross of Christ*, sent before to crucifie the love of the world in thee, that thou mayst go eternally to live with *Christ* who was *crucified for thee.* As thou art therefore a true Christian, take up (like *Simon* of *Cyrene*) with both thy *arms* his holy *Cross*, carry it *after* him, *unto* him; thy pains will shortly pass, thy joys shall never pass away.

Consolations against the fear of Death.

IF in the time of thy *sickness* thou findest thy self *fearful* to die, meditate,

1. That it argueth a *dastardly* mind to fear that which is not: For in the *Church of Christ* there is no *death*, *Isa.* 25. 7 8. And *whosoever liveth and believeth in Christ shall never die*, *Joh.* 11. 26. Let them fear death who live without *Christ*: Christians die not, but when they please God, they are like *Enoch* translated unto God. Their pains are but *Elijas fiery Chariot* to carry them to Heaven: or like *Lazarus* sores sending

Gen. 5. 24. 2 Kings 2. 11, 12. Luke 6. 23.

them to *Abrahams* bosom. In a word, if thou be one that like *Lazarus* lovest *Jesus*, *thy sickness is not unto the death, but for the glory of God*, who of his love changeth thy *living death* to an *everlasting life*. And if many Heathen men, as *Socrates*, *Curtius*, *Seneca*, &c. dyed willingly (when they might have lived) in hope of the immortality of the *soul*: wilt thou being trained so long in Christ's School, (and now called to the *Marriage Supper* of the blessed *Lamb*, *Apoc.* 19. 7.) be one of those *Guests* that refuse to go to that joyful *Banquet*? God forbid.

John 14.

2. Remember that thy abode here is but the *second degree* of thy life; for after thou hadst first lived nine months in thy *Mothers womb*, thou wast of necessity driven thence to live here in a second degree of life. And when that number of months which God hath determined for this life, are expired, thou must likewise leave this, and pass to a *third degree* in the other world, which never ends. Which to them that live and die in the Lord, surpasseth as far this kind of *life*, as this doth that which one lives in his *Mothers womb*. To this last and *excellentest* degree of life, through this door passed Christ himself, and all his Saints that were before thee: and so shall all the rest after them and thee. Why shouldest thou fear that which is common to all Gods elect? why should that be uncouth to thee, which was welcome to all them? Fear not death; for as it is the *Exo-*

Job 14. 5.

dus

dus of a bad, so it is the *Genesis* of a better world: the end of a *temporal*, but the beginning of an *eternal* life.

Mors præsentis vitæ exitus, & introitus melioris. Bern. *in Epist. ad Rom.*

3. Consider that there are but *three things* that can make death so fearful unto thee. First, the *loss* thou hast thereby. Secondly, the *pain* that is therein. Thirdly, the *terrible effects* which follow after. All these are but false fires, and causeless fears. For the first, if thou leavest here uncertain goods which *Thieves* may rob, thou shalt find in Heaven a true *treasure* that can never be taken away: these were but lent thee as a *steward* upon accounts, those shall be *given* thee as the *reward* for ever. If thou leavest a *loving wife*, thou shalt be married to *Christ*, wch is more lovely. If thou leavest *children* and *friends*, thou shalt there find all thy *religious* ancestors and children departed: yea *Christ*, & all his blessed *Saints* and *Angels*: and as many of thy children as be Gods children, shall thither follow after thee. Thou leavest an *earthly possession*, and a *house of clay*: and thou shalt enjoy an *Heavenly inheritance* and *mansion of glory*: which is purchased, prepared, and reserved for thee. What hast thou lost? Nay is not death unto thee *gain*? *Go home*, *Go home*, and we will follow after thee.

Mat. 6. 19, 20.

Joh. 14. 2. 2 Cor. 5. 1.

Secondly, for the pain in death; the *fear* of death more *pains* many then the very *pangs* of death; for many a Christian dies without any great *pangs* or *pains*. Pitch the *Anchor* of thy *hope* on the firm ground of the *Word of God*, who hath promised in thy

Timor mortis ipsa morte pejor.

2 Cor. 12. 9. 1 Cor. 10. 13. thy weakneſs to perfect his ſtrength, and not to ſuffer thee to be tempted above that thou art able to bear; and Chriſt will ſhortly turn all thy temporal pains to his eternal joys.

Laſtly, As for the terrible *effects* which follow after death, they belong not to thee being a member of Chriſt; for Chriſt by his death hath taken away the ſting of death to the faithful; ſo that now there is no *condemnation to them that are in Chriſt Jeſus*. Rom. 8. 1. And *Chriſt* hath proteſted, that *he that believeth in him hath everlaſting life, and ſhall not come into condemnation, but hath paſſed from death unto life.* John 5. 24. Hereupon the Holy ſpirit from heaven ſaith, *bleſſed are the dead which die in the Lord*; and that *from thenceforth they reſt from their labours, and their works do follow them.* 1 Cor. 15. 54. 1 Theſ. 4. 13. In reſpect therefore of the faithful, *death is ſwallowed up in victory*; Iſa. 26. and this *ſting* which is *ſin* and the puniſhment thereof, is taken away by *Chriſt*. Apoc. 14. 1. Joh. 14. 1. Hence death is called in reſpect of our bodies, a *ſleep* and *reſt*; & in reſpect of our *ſouls*, *a going to our heavenly Father, a departure in peace, a removing from this body to go to the Lord, a diſſolution of ſoul and body to be with Chriſt.* What ſhall we ſay? *Precious in the ſight of the Lord is the death of his Saints.* Luke 3. 1 Cor. 3. Phil. 1. 23. ἀνάλυσις. *Mors porta gloriæ.* Greg. *janua vitæ.* Bern. These pains are but thy throws and travels, to bring forth eternal life. And who would not paſs through Hell to go to Paradiſe? much more through death? There is nothing after death that thou needeſt fear; not thy *ſins*, becauſe Chriſt hath payed

payed thy *ransome*; not the *Judge*, for he is thy *loving brother*; not the *Grave*, for it is the *Lords bed*; not *Hell*, for thy Redeemer keeps the *Key*; not the Devil, for *Gods holy Angels pitch their tents about thee*, and will not leave thee, till they bring thee to Heaven. Thou wast never nearer *Eternal life*: glorifie therefore Christ by a blessed death. Say chearfully, *come Lord Jesus*, for thy Servant commeth unto thee: I am *willing*, Lord; help my *weakness*.

Seven sanctified Thoughts, and mournful Sighs of a sick man ready to die.

NOw forasmuch as *God* of his infinite mercy doth so temper our pain and sickness, that we are not always oppressed with extremity; but gives us in the midst of our extremities some respit, to ease and refresh our selves; thou must have an especial care (considering how short a time thou hast, either for ever to lose, or to obtain Heaven) to make use of every breathing time which God doth afford thee: and during that little time of ease, to gather strength against the fits of greater anguish. Therefore in these times of relaxation and ease, use some of these short thoughts and Sighs.

The first Thought:

SEeing every man enters into this life in tears, passeth it in swear, and ends it in sorrow; ah what is there in it, that a man should desire to live any longer in it? Oh! what a folly is it, that when the Mariner roweth

roweth with all his force to arrive at the wished Port; and that the *Traveller* never resteth till he cometh to his journeys end; we fear to descry our *Port*, and therefore would put back our Bark to be longer tossed in this continual tempest; we weep to see our journeys end, and therefore desire our journey to be lengthened, that we might be more tired with a foul and cumbersome way.

The spiritual sigh thereupon.

Gen. 47. 9. O Lord, this life is but a troublesome Pilgrimage, few in days, but full in evils: and I am weary of it by reason of my sins Let me therefore (O Lord) intreat thy Majesty in this my bed of *sickness*, as *Elias* did under the *juniper tree in his affliction*: 1 King. 19. 4. *It is now enough, O Lord, that I have lived so long* in this vale of misery; *take my soul into thy merciful hands, for I am no better then my Fathers.*

The second Thought.

I Think with what a body of sin thou art loaden, what great *civil wars* are contained in a *little world*; the *flesh fighting against the spirit*; *passion* against *reason*, *Earth* against *Heaven*, and the world within thee banding it self for the world without thee; Rom. 7. 24 Jam. 4. 1. Gal. 5. 17. and that but one only means remains to end this conflict, *death*, which (in Gods appointed time) will separate thy Spirit from thy flesh; the pure and regenerate part of thy soul, from that part which is impure and unregenerate.

The

The spiritual sigh upon the second Thought.

O *Wretched man that I am, who shall deliver me from the body of this death?* O my sweet Saviour Jesus Christ, *thou hast redeemed me with thy precious bloud.* And *because thou hast delivered my soul from sin, mine eyes from tears, and my feet from falling*; I do here from the very bottom of my heart, ascribe the whole *praise* and *glory* of my salvation, to thy only *grace* and *mercy*, saying (with the Holy *Apostle*) *Thanks be unto God, which hath given me the victory through our Lord Jesus Christ.*

Rom. 7. 24.
1 Pet. 2.
Apoc. 5. 9.
Psal. 116. 8.
1 Cor. 15. 57.
Psal. 145.

The third Thought.

THink how it behoves thee, to be assured that thy soul is *Christs*; for *death* hath taken sufficient *gages* to assure himself of thy body, and that *all thy* senses be all ready to die, save only the sense of *pain*, but sith the *beginning* of thy being began with pain, marvel the less if thy *end* conclude with *dolours*. But if these *temporal* dolours (which only afflict the body) be so painful: O Lord, *who can endure the devouring fire? who can abide the everlasting burning?*

Isa. 33. 14.

The spiritual sigh upon the third Thought.

O Lord Jesus Christ, the Son of the living God, who art the only *Physician* that canst ease my *body* from pain, and restore my *Soul* to life eternal: put thy *Passion*, *Cross* and *Death*, betwixt my *Soul* and

and thy *Judgments*: and let the merits of thy *obedience* ſtand betwixt thy Fathers *juſtice* and my *diſobedience*: and from theſe *bodily pains* receive my ſoul into thine everlaſting peace: for I cry unto thee with *Stephen*; *Lord Jeſus receive my ſpirit.*

Act. 7.59.

The fourth Thought.

THink that the *worſt* that death can do is but to ſend thy ſoul *ſooner* than thy fleſh would be willing, to *Chriſt*, and his Heavenly joys: Remember that *that worſt* is thy *beſt hope*. The *worſt* therefore of death, is rather a help then a harm.

The ſpiritual Sigh upon the fourth Thought.

O Lord Jeſus Chriſt, the Saviour of all them that put their truſt in thee, forſake not him that in *miſery* flyeth unto thy *Grace* for ſuccour and mercy; Oh ſound that *ſweet* voice in the ears of my ſoul, which thou ſpakeſt unto the *penitent thief* on the *Croſs*; *This day thou ſhalt be with me in Paradiſe.* For I, O Lord, do (with the Apoſtle) from my *ſoul* ſpeak unto thee, *I deſire to be diſſolved and to be with Chriſt.*

Luke 23. 43.
Phil. 1. 23.

The fifth Thought.

THink (if thou feareſt to die) *That in Mount Sion there is no death; for he that believeth in Chriſt, ſhall never die.* And if thou deſireſt to live, without doubt the life *eternal* (whereunto this death is a *paſſage*) *ſurpaſſeth all.* There do all the faithful departed (having ended their miſeries)

Iſa. 25. 7, 8.
John 11. 25.

miseries) live with *Christ* in joys: and thither shall all the godly, which *survive* be gathered out of their troubles to enjoy with him *eternal* rest.

The spirirual Sigh on the fifth Thought.

O Lord, thou seest the malice of Satan, who (not contenting himself, *like a roaring Lion all the days* and *nights* of our life, to seek our destruction) shews himself *busiest*, when thy children are *weakest*, and neerest to their end: *O Lord repress him*, and preserve my soul. He seeks to terrifie me with death, which my sins have *deserved*; but let thy *holy Spirit* comfort my soul with the assurance of eternal life, which thy *bloud* hath *purchased*. Asswage my *pain*, increase my *patience*, & (if it be thy blessed will) end my *troubles*: for my soul beseecheth thee with old blessed *Simeon*, *Lord now let me thy servant depart in peace, according to thy word.*

1 Pet. 5. 8.

Luk. 2. 29.

The sixth Sigh.

THink with thy self what a blessing *God* hath bestowed upon thee above *many millions* in the world: that whereas they are either Pagans, who worship not the true God; or Idolaters, who worship the true God falsly: thou hast lived in a *true Christian Church*, and hast grace to die in the *true Christian faith*; and to be buried in the *Sepulchre of Gods Servants*; who all wait for the *hope of Israel*, and *raising* of their bodies in the *resurrection* of the *just*.

Acts 26. 6, 7. Luke 14. 14.

The

The spiritual sigh upon the sixth Thought.

Joh.11.25 26. O Lord Jesus Christ, *who art the Resurrection, and the life, in whom whosoever believeth shall live though he were dead*

Vers. 24. *I believe that whosoever liveth, and believeth in thee shall never die. I know that I shall rise again in the resurrection of the last day;*

Job 19.25 26. *for I am sure, that thou my Redeemer livest. And though that after my death, worms destroy this body, yet I shall see thee, my Lord, and my God, in this flesh.*

Grant therefore, O Christ, for thy bitter death and passions sake, that at that day I may be one of them to whom thou wilt pronounce that joyful sentence; *Come ye*

Mat.25.34 *blessed of my Father, inherit the Kingdom prepared for you before the foundation of the world.*

The seventh Thought.

THink with thy self how Christ indured for thee a *cursed death*, and the

Gal. 3.13. *wrath of God* which was due unto thy sins;

Lam.1.12. and what terrible *pains* and cruel *torments* the *Apostles* and *Martyrs* have voluntarily suffered for the defence of Christs faith, when they might have *lived* by *dissembling* or *denying him*: how much more willing shouldest thou be to depart in the *faith in Christ*, having *less pains* to torment thee, and more *means* to comfort thee?

The

The Spiritual Sigh upon the seventh thought.

O Lord, my sins have deserved the *pains of Hell and eternal death*; much more these *fatherly corrections*, wherewith thou dost afflict me: *But O blessed Lamb of God, which takest away the sins of the world, have mercy upon me, and wash away all my filthy sins with thy most precious bloud, and receive my soul into thy heavenly Kingdom; for into thy hands O Father, I commend my spirit, and thou hast redeemed me, O Lord, thou God of truth.*

Joh. 1. 29. Apo. 1. 5. Luk. 23. 42

Psal. 35. 1.

The sick person ought now to send for some godly and religious Pastor.

IN any wise, remember (if conveniently it may be) to send for some godly and religious *Pastor*: not only to *pray* for thee at thy death, (for God in such a case hath promised *to hear the prayers of the righteous* [a] *Prophets, and* [b] *Elders of the Church*) but also upon thy *confession*, and *unfeigned repentance* to *absolve* thee of thy sins. For as Christ hath given him a *calling* to [c] *baptize thee unto repentance for the remission of thy sins*: so hath he likewise given him a *calling*, and [d] *power* and [e] *authority* (upon repentance) *to absolve thee from thy sins*; [f] *I will give thee the Keyes of the Kingdom of Heaven: and whatsoever thou shalt bind upon earth, shall be bound in heaven; and whatsoever thou shalt loose on earth, shall be loosed in heaven.* And again, *Verily I say unto you, Whatsoever ye bind*

[a] Gen. 20. 7 Jer. 18. 20 and 3. 1. Ezek. 4. 14
[b] 1 Sam. 9. 7. and 12. 19. 21. Jam. 5. 14, 15, 16.
[c] Mar. 1. 4. Acts 19. 4.
[d] 1 Cor. 5. 4.
[e] 1 Cor. 10. 8.
[f] Mat. 16. 19. Mat. 18. 18

John 20. 21, 23.

bind in earth, shall be bound in heaven: and whatsoever ye loose in earth, shall be loosed in heaven. And again, *Receive ye the holy Ghost: Whosoevers sins ye remit, they are remitted unto them; and whosoevers sins ye retain, they are retained.* This Doctrine was as antient in the *Church* of God as *Job*, for *Elihu* tells him, *That when God strikes a man with malady on his bed, so that his soul draweth near the grave, & his life to the buriers: if there be any messenger with him, or any interpreter, one of a thousand, to declare unto man his righteousness, then will he have mercy upon him, &c.* And answerable hereunto saith St. *James* (*if the sick have committed sins*) upon his Repentance, and the Prayers of the *Elders*, *they shall be forgiven him. These have power to shut Heaven and to deliver* (the scandalous impenitent sinner) *to Satan*: For *the weapons of their warfare are not carnal; but mighty, through God, to cast down, &c. and to have vengeance in readiness against all disobedience.* They have the *key of loosing*, therefore the *power* of *absolving*.

Job 33. 19 22, 23, 24.

James 5. 17, 18. Apo. 11. 6. 1 Cor. 5. 5. 2 Cor. 10. 4. Mat. 16. 19. *Ministri peccata remittunt non αὐτεξουσίως, sed ὑπηρετικῶς.* 1 Cor. 5. 4. 1 Cor. 4. 1, 2. Act. 13. 38

The *Bishops*, and *Pastors* of the *Church*, do not forgive sins by any *absolute power* of their own (for so *only* Christ their master forgiveth sins) but *ministerially*, as the *servants* of Christ, and *Stewards*, to whose fidelity their Lord and Master hath committed his *Keys*: and that is, when they do *declare* and *pronounce*, either *publickly*, or *privately*, by the Word of God, what *bindeth*, what *looseth*; and the *mercies* of

of God to penitent sinners, or his *Judgements* to impenitent & obstinate persons; and so do *apply* the *general promises* or threatnings to the *penitent* or *impenitent*. For Christ from *Heaven* doth *by them* (as by his *Ministers* on *Earth*) declare *whom he remitteth and bindeth*, and to *whom he will open the gates of Heaven*, and *against whom* he will shut them. And therefore it is not said, *Whose sins ye signifie to be remitted*, but *whose sins ye remit*. They then do remit sins, because *Christ by their Ministery remitteth sins*, *as Christ* by his *Disciples loosed Lazarus*, *Joh.* 11.44. And as no water could wash away *Naamans* Lepry, but the waters of *Iordan*, (though other Rivers were as clear) because the *promise* was annexed unto the waters of *Jordan*, & not of other Rivers: so though another man may pronounce the *same words*, yet have they not the like *efficacy* and *power* to work on the conscience, as when they are pronounced from the mouth of *Christs Ministers*, because that the * *promise* is annexed to the *Word* of God, in their *mouths*: For them hath he [a] *chosen*, [b] *separated*, and [c] *set apart* for this *work*; and to *them* he hath committed the [d] *Ministery*, *and word of reconciliation*; by their holy [e] *calling* and [f] *ordination* they have received the [g] *holy Ghost*, and the *ministerial power* of binding and loosing. They are *sent forth* of the *holy Ghost for this work whereunto he hath called them*. And Christ gives his ministers power

To this end saith *Basil*, in Asc. c. 13. *Christus omnibus Pastoribus & Doctoribus Ecclesiæ* ἴσην παρέχει ἐξουσίαν, *æqualem tribuit potestatem, cujus signum est quod omnes ex æquo ligant & solvunt ut Petrus*. Papists dare not deny this. *Quilibet sacerdos (quantum est ex virtute clavium) habet potestatem indifferenter in omnes*. In supplement. Thomæ 4.6. Verse 10.

* John 10. 21, 22.

a Act. 1.24.
b Act. 13.2.
c Rom. 1.7.
d 2 Cor. 5. 18, 19.
e Act. 13.1. 1 Cor. 1.1. H. 5.4. Tit. 1.5. f Joh. 20.22, 23. Acts 13. 24. g John 20.23.

to

to forgive sins to the penitent in the same words that he teacheth us in the Lords Prayer to desire God to forgive us our sins: to assure all penitent sinners, that God by his Ministers absolution doth fully, through the merits of Christs bloud, forgive them all their sins: So that what Christ decreeth in Heaven, *in foro judicii*; the same he declareth on earth by his *reconciling Ministers, in foro pœnitentiæ*: so that as God hath *reconciled the world to himself by Jesus Christ*: *so hath he* (saith the Apostle) *given unto us the mystery of this reconciliation.*

Luk. 11. 4. 2 Cor. 5. 18.

He that sent them to *baptize*, saying, *Go and teach all nations, baptizing them*, &c. sent them also to remit sins, saying, *As my Father sent me, so send I you*; *whatsoever sins ye remit, they are remitted unto them*, &c. As therefore none can *baptize* (though he use the same *water* and *words*) but only the lawful Minister, which Christ hath *called and authorized to this divine and Ministerial Function*: so though others may *comfort* with good words; yet none can *absolve* from sin, but only those to whom *Christ* hath committed the holy *Ministery and Word of reconciliation*: and of their *absolution*, Christ speaketh, *he that heareth you, heareth me.* In a *doubtful title* thou wilt ask the counsel of the *skilful Lawyer*, in peril of *sickness* thou wilt know the advice of the *learned Physician*: and is there no danger in *dread* of *damnation*, for a *sinner* to be his *own Judge*?

Joh. 20. 21, 23.

2 Cor. 2. 7, 10. Heb. 5. 4.

2 Cor. 5. 18, 19. Luke 10. 16.

Judicious

Judicious *Calvin* teacheth this point of Doctrine most plainly; *Etsi omnes mutuò nos debeamus consolari*, &c. *Although* (saith he) *we ought to comfort and confirm one another in the confidence of Gods mercy, yet we see that the Ministers are appointed as witnesses and sureties to ascertain our consciences of the remission of sins: insomuch as they are said to remit sins, and to loose souls. Let every faithful man therefore remember that it is his duty (if inwardly he be vexed and afflicted with the sense of his sins) not to neglect that remedy which is offered unto him by the Lord*, to wit, *that* (for the easing of his conscience) *he make private confession of his sins unto his Pastor; and that he desire his private endeavour for the application of some comfort unto his soul: whose office it is* (both publickly and privately) *to administer Evangelical Consolation to Gods people.* Lib. 3. *Instit. cap.* 4. *sect.* 12.

Beza [a] highly commendeth this practice: and *Luther* saith, *That he had rather lose a thousand worlds, than suffer private Confession to be thrust out of the Church.* Our *Church* hath ever most [b] *soundly* maintained the *truth* of this Doctrine; but most *justly* abolished the tyrannous and Antichristian abuse of *Popish auricular Confession*; which they *thrust* upon the *souls of Christians*, as an *expiatory Sacrifice*, and a *meritorious satisfaction* for sin, *racking* their Consciences to *confess*, when they feel no distress, and to enumerate *all* their sins, which is impossible: that by this means they might *dive*

[a] *In Antith. Papatus & Christianis. vo.* 1. *fol.* 66. Luther *tom.* 6. *fol.* 109. *& seq.*

[b] Witness our Liturgy. D. *Holland* absolved D. *Reinolds*, who not being able to speak, kissed the hand wherewith he was absolved.

dive into the secrets of all men, which oft times hath proved pernicious, not only to *private persons*, but also to *publick states*. But the truth of Gods word is, that no person having received *orders* in the *Church* of *Rome* can truly *absolve* a sinner: for the keys of *absolution* are two, the one is the key of *Authority*, and that *only* [a] *Christ* hath; the other is the key of *Ministry*, and this he [b] gives to his *Ministers*, who are therefore called the *Ministers of Christ*, *The* [c] *Stewards of Gods Mysteries*, *The* [*] *Embassadors of reconciliation*, *Bishops*, *Pastors*, *Elders*, &c. But *Christ* never ordained in the New Testament any order of *sacrificing* Priests: neither is the name of ἱερεὺς, which properly signifieth *sacerdos*, or *sacrificing Priest*, given to any Officer of *Christ*, in all the New Testament: Neither do we read in all the New Testament of any who confessed himself to a *Priest*, but *Judas*. Neither is there any *real Priest* in the New Testament, but *only Christ*. Neither is there any *part* of his *Priest-hood*, to be now accomplished on *Earth*, but that which he fulfilleth in *Heaven*, by making *intercession* for us. Seeing therefore *Christ* never ordained any order of *sacrificing Priests*: & that Popish Priests scorn the name of *Ministers of the Gospel*, to whom only Christ committed his *Keys*, it necessarily followeth, that *no popish priest* can truly either *excommunicate* or *absolve* any sinner, or have any *lawful* right to meddle with *Christs Keys*. But the *Antichristian abuse* of this divine Or-

[a] Apoc. 3. 7. Mat. 2. 7. Luke 5. 21
[b] Mat. 16. 19.
[c] 1 Cor. 4. 1.
[*] 2 Cor. 5. 20.
Ministerii clavis duplex est, una scientia discernendi.
1 Cor. 12. 10. 1 Joh. 4. 1. Jer. 25. 15
Alia est potestas ligandi & absolvendi.
Joh. 20. 23 Mat. 27. 4. Heb. 7. 24. 27, 28. Heb. 8. 4. Heb. 7. 25.

Ordinance should not abolish the *lawful use* thereof betwixt Christians and their pastors in *cases* of *distress of Conscience*, for which it was chiefly ordained.

And verily, there is not any means more excellent to *humble a proud heart*, nor to *raise* up an *humble Spirit*, than this spiritual conference betwixt the Pastors and the people committed to their charge. If any *sin* therefore troubleth thy *conscience*, confess it to *Gods Minister*, ask his *counsel*; and if thou dost truly repent, receive his *Absolution*. And then doubt not in *foro Conscientiæ*, but thy sins be as verily forgiven on earth, as if thou didst hear Christ himself in *foro judicii*, *pronouncing* them to be forgiven in Heaven. *Qui vos audit, me audit*; he that heareth you, heareth me. Luke 10. 16. Try this, & tell me whether thou shalt not find more ease in thy conscience, than can be expressed in words. Did prophane men consider the *dignity* of this divine calling, they would the more honour the *Calling*, and reverence the *Persons*.

The sick man (having thus eased his conscience, and received his *Absolution*) may do well (having a convenient number of faithful Christians joyned with him) to receive the *holy Sacrament* of the *Lords-Supper*; to encourage him in his *Faith*, and to discourage the *Devil* in his *assaults*. In this respect the [2] *Council* of *Nice* termeth this Sacrament, *Viaticum*, the *souls provision for her journey*. And albeit the *Lords Supper* be an Ecclesiastical action, yet forasmuch

[2] *Concil. Nic. Can.* 12.

asmuch as our Lord (the first Institutor) celebrated it in a private house, and that S. *Paul* termeth the houses of Christians, the *Churches of Christ*: and that Christ himself hath promised *to be in the middest of the faithful, where but two or three are gathered together in his Name*: I see no reason, but if Christians *desire* it (when they are not through sickness able to come to the *Church*) but that they should receive, and Pastors ought to administer unto them the Sacraments at home. He sheweth more simplicity than knowledge, who thinks that this savours of a *private Mass*. For a Mass is called *private*, not because it is said in a private house, but because (as Bishop *Jewel* teacheth out of *Aquinas*) the Priest receiveth the Sacrament himself alone, without distribution made unto others, and then it is private, although the whole Parish be present and look upon him. There is as much difference between such a Communion, and the *Antichristian Idol* of a private *Mass*, as there is betwixt Heaven and Hell. For at a Communion in a private Family upon such an extraordinary occasion, *Christ* his *institution* is observed, many faithful Brethren meet together and *tarry one for another*, Christ his death is remembred and shewed, and the Minister together with the Faithful, and the sick party do Communicate. *Mr. Calvin* saith, *That he doth very willingly admit administring the Communion to them that are sick, when*

b Mat. 26. 18. Luk. 22. 12. c Rom. 16. 5. Philem. v. 2. d Mat. 18. 20.

e *Jewel* against *Harding*, *Art.* 1. of private Mass, *fol.* 4. f *In missis privatis sufficit si unus sit præsens, scilicet Minister qui populi totius personam gerit.* Aquin. par. 3. q. 38. Art. 5. g *De cœna administratio, ne ita sentio, libenter, admittendum esse hunc morem, ut apud ægrotos celebretur communio, cum ita res & opportunitas ferret*, Epist. 51.

when the case and opportunity so requireth. And in * another place he saith, *That he hath many weighty reasons to compel him not to deny the Lords Supper unto the sick.* Yet I would wish all Christians to use to receive often in their health, especially once every month with the whole Church; for then they shall not need so much to assemble their friends upon such an occasion, nor so much to be troubled themselves for want of the Sacrament. For as *Mr. Perkins* saith very well, *The fruit and efficacy of the Sacrament is not to be restrained to the time of receiving; but it extends it self to the whole time of mans life afterwards*: the efficacy whereof did men throughly understand, they should not need to be so often exhorted to receive it.

* Cur cœnam ægrotis negandum esse non arbitror, multæ & graves causæ me impellunt. Epist. 32. 1. Perkins his right way to dying

Pastores omnes hic exoratos velim, ut in hujus controversiæ statum penitius introspiciant: nec fideles ex hac vita migrantes & panem vitæ petentes, viatico suo fraudari sinant, ne lugubris ista in iis adimpleatur lamentatio: Parvuli panem petunt, & non sit qui frangat eis. As therefore when a *wicked liver* dieth he may say to death as *Ahab* said to *Eliah, Hast thou found me, O my enemy?* So on the other side, when it is told a penitent sinner, that death knocks at the door, and begins to look him in the face, he may say of death, as *David* said of *Ahimaaz, Let him come*, and welcom, *for he is a good man, and cometh with good tidings*: he is the messenger of Christ, and bringeth unto me the joyful news of eternal life. And

Admonitio ad Pastores. Lam. 4. 4.

1 Kings 1. 2, 10.

2 Sam. 28. 28. Ut moriare pius, vivere disce pie.

as the *Red Sea* was a gulf to drown the *Egyptians* to destruction, but a passage to the *Israelites* to convey them to *Canaans* possession: so death to the wicked, is a *sink* to hell and condemnation; but to the godly, the gate to everlasting life and salvation. And one day of a * *blessed death*, will make amends for all the *sorrows* of a *bitter life*.

* Summum hominis bonum, bonus ex hac vita exitus.

When therefore thou perceivest thy soul departing from thy body, pray with thy tongue if thou canst, else pray in thy heart and mind, these words, fixing the eyes of thy soul upon Jesus Christ thy Saviour.

4. *Prayer at yielding up of the Ghost.*

Joh. 1. 29. O *Lamb of God* which by thy bloud
Luk. 18. 13 hast taken away the sins of the world, have mercy upon me a sinner, *Lord Jesus receive my spirit.* Amen.

When the sick party is departing, let the faithful that are present kneel down, and commend his soul to God, in these or the like words.

Psal. 46. 1. Psal. 49. O Gracious God and merciful Father, *who art the refuge and strength, and very present help in trouble*: lift up the *light of thy favourable countenance* at this instant upon thy servant that now cometh to appear in thy presence: *wash away*, good Lord, all *his sins*, by the merits of Christ Jesus bloud, that they may never be laid to his charge. Increase his *faith*, preserve and keep safe his *soul* from the danger of the *Devil* and his wicked *Angels*. Comfort him with thy holy Spirit, cause him now to

1 Joh. 1. 7.

feel

feel that thou art his *loving Father*, & that he is thy child by *Adoption* & *Grace*. Save, O Christ, the price of thine own bloud, and suffer him not to be lost, whom thou hast bought so dearly. Receive his soul, as thou didst the *penitent thief* into thy heavenly *Paradise*; Let thy blessed Angels conduct him hither, as they carried the soul of *Lazarus*: and grant unto him a joyful resurrection at the last day. O Father, hear us for him, and hear thine *own Son*, our only *Mediator*, that *sits at thy right hand*, for *him* and *us all*; even for the merit of that bitter death and passion which he hath suffered for us. In confidence whereof, we now recommend his soul into thy fatherly hands, in that blessed prayer which our Saviour hath taught us in all times of our troubles to say unto thee: *Our Father*, &c.

Thus far of the Practice of Piety in dying in the Lord.

Now followeth the Practice of Piety in dying for the Lord.

THE *Practice of Piety* in dying *for* the Lord, is termed *Martyrdom*.

Martyrdom is the Testimony which a Christian beareth to the Doctrine of the Gospel, by enduring any kind of death: to invite many, *and to confirm* all, *to embrace the truth thereof.* To this kind of death Christ hath promised a *Crown*. *Be thou faithful unto the death, and I will give thee the Crown of life.* Which promise the Church so firmly believeth, that they termed *Martyrdom*

1 Cor. 12. 13.

Sanguis Martyrum semen Ecclesiæ.

Martyres acceperunt non dederunt coronas, Leo.

Martyrio coronatus Eus. usual.

δώσω σοι τὸν στέφανον τῆς ζωῆς. Ap. 2. 10.

it ſelf, a *Crown*. And God to animate Chriſtians to this excellent prize, would by a *prediction* that *Stephen*, the firſt Chriſtian *Martyr*, ſhould have his name of a *Crown*.

Of *Martyrdome* there are three kinds.

Bern. Fer. in feſt. in-no. Frid. Nauſea in vit. Johan. Flores. Hiſt ad An 66. Mat. 2. Act. 7. Acts & Monum.

1. *Sola voluntate*, in will only, as *John* the *Evangeliſt*, (who being boyled in a Caldron of Oyl) came out rather *annointed* than *ſod*: and dyed of old age at *Epheſus*.

1 Pet 2.10

2. *Sola opere*, in deed only: as the *Innocents* of *Bethlehem*.

Cauſa, non paſſio, facit martyrem. Aug. Epi. Non mortes ſed mores. Dr. Boys. Tho. Aq. in 1. p. queſt. 19. art. 6. John 16.2 Acts 9.1. Phil. 3.6.

3. *Voluntate & opere*, both in will and deed, as in the Primitive Church, *Stephen*, *Polycarpus*, *Ignatius*, *Laurentius*, *Romanus*, *Antiochianus*, and thouſands. And in our days, *Cranmer*, *Latimer*, *Hooper*, *Ridley*, *Farrar*, *Bradford*, *Philpot*, *Sanders*, *Glover*, *Taylor*, and othres innumerable: whoſe *fiery zeal* to Gods truth, brought them to the *flames* of Martyrdome, to ſeal Chriſts *Faith*. It is not the *cruelty* of the death, but the *innocency* and *holineſs* of the cauſe, that maketh a Martyr. Neither is an Erroneous Conſcience a ſufficient warrant to ſuffer *Martyrdome*: becauſe *ſcience* in Gods Word muſt direct *Conſcience* in mans heart. For they who killed the Apoſtles, in their erroneous conſciences, thought *they did God good ſervice*: and *Paul* of *zeal* breathed out *ſlaughters againſt the Lords Saints*. Now whether the cauſe of our *Seminary Prieſts* and *Jeſuits* be ſo *holy*, *true* and *innocent*, as that it may

warrant

warrant their Conſcience to *ſuffer death* & to hazard their *eternal ſalvation* thereon: let *Pauls* Epiſtle written to the *antient* Chriſtian *Romans* (but againſt our *new Antichriſtian Romans*) be judge; and it will plainly appear, that the Doctrine which St. *Paul* taught the antient Church of *Rome*, is *ex diametro* oppoſite in 20 fundamental points of true Religion, to that which the new Church of *Rome* teacheth and maintaineth. For, S. *Paul* taught the Primitive Church of *Rome*.

1. That our *Election* is of Gods *Free-Grace*, and not *ex operibus præviſis*, Rom. 9.11. Rom. 11.5,6.

2. That we are *juſtified* before God by *faith only*, without *good works*, Rom. 3.20. 28. Rom. 4.2. &c. Rom. 1.17.

3. That the *good works of the regenerate*, are not of their *own condignity meritorious*, nor ſuch as can deſerve heaven, Rom. 8.8. Rom. 11.6, Rom. 6.23.

4. That *thoſe books only* are *Gods Oracles* and *Canonical Scripture*, which were committed to the *cuſtody* & *credit* of the *Iews*, Rom. 3.2. Rom. 1.2. Rom. 16.26. ſuch were never the *Apocrypha*.

5 That the *holy Scriptures* have *Gods* authority * Rom. 9.17. Ro. 3.4 Rom. 11.32. conferred with Gal. 3.22. Therefore *above* the authority of the *Church*.

6. That all, as well *Laity* as *Clergy*, that will be ſaved, muſt familierly *read or know the holy Scriptures*, Rom. 15.4. Rom. 10.1, 2, 8. Rom. 16.26.

Epiſtola ad Romanos, is now Epiſtola in Romanos.

* Note that the Scripture ſaith, God ſaith, and the Scripture concludeth, is all one with Paul.

τὰ εἰδωλα Having reference to what he spake before. Rom. 1. 13. of Images.

7. *That all Images* made of the *true God*, are very *Idols*, R. 1. 23. & R. 2. 22. confer'd.

8. That to *bow* the *knee religiously* to an *Image*, or to worship any Creature, is meer *Idolatry*. Ro. 11. 4. & a *lying service*, Ro. 1. 25.

9. That we must not pray unto any but to God *only*, in whom we believe, Ro. 8. 13, 14. Ro. 8. 15, 27. Therefore not to *Saints* and *Angels*.

10. That *Christ* is our *only intercessor* in Heaven, Ro. 8. 34. Ro. 5. 2. Ro 16. 27.

11. That the *only sacrifice* of Christians, is nothing but the *spiritual sacrificing* of their *souls & bodies* to serve God in *holiness* and *righteousness*, Ro. 12. 2. Ro. 15. 16. therefore no *real* sacrificing of Christ in the Mass.

12. That the *religious worship* call'd *doulia* as well as *latria*, belongeth to *God alone*, Ro. 1. 9. Ro. 12. 1. Ro. 16. 18. conferred.

13. That all Christians are to *pray* unto God in their *own native language*, R. 14. 11.

14. That we have not of our selves, in the *state of corruption*, *free will unto good*, Rom. 7. 18. &c. Rom. 9. 16.

15. That Concupiscence in the *regenerate*, is sin, Rom. 7. 7, 8, 10.

16. That the Sacraments do not *confer* grace, *ex opere operato*, but sign and *seal* that is conferred already unto us, Rom. 4. 11, 12. Rom. 2. 28, 29.

17. That every true believing Christian may in this life be *assured of his salvation*, Rom. 8. 9, 16, 35, *&c.*

18. That no man in this life, since *Adams fall*, can perfectly *fulfill* the Commandments

ments of God, Rom. 7. 10, &c. Rom. 3. 19, &c. Rom. 11. 32.

19. That to place Religion in the *difference of meats and days*, is superstitious, Rom. 14. 3, 5, 6, 17. 23.

20. That the *imputed righteousness* of Christ, is that only that makes us just before God, Rom. 4. 9, 17. 23.

21. That Christs *flesh* was made of the *Seed of* David, by *Incarnation*: not of a *Wafer Cake* by *Transubstantiation*, Rom. 1. 3.

22. That all true Christians are *Saints*, and not those whom the Pope doth only *canonize*, Rom. 1. 7. Rom. 8. 27. Rom. 15. 31. Rom. 16. 2. and 15. Rom. 15. 25.

23. That *Ipse*, Christ the *God of Peace*, and not *Ipsa*, the *Woman* should bruise the *Serpents head*, Rom. 16. 20.

24. That every soul must of *conscience be subject*, and pay *tribute* to the *Higher Powers*, that is, the Magistrates which bear the *sword*, Rom. 13. 1, 2, &c. and therefore the *Pope* and *Prelates* must be subject to their *Emperours*, *Kings* and *Magistrates*, unless they will bring *damnation* upon their souls as *Traytors* that resist God and his Ordinance, Rom. 13. 2.

25. That *Paul* (not *Peter*) was ordained by the *grace of God*, to be the chief *Apostle* of the *Gentiles*; and consequently of *Rome*, the chief City of the *Gentiles*, [1] Rom. 15. 15, 16, 19, 20, &c. Ro. 11. 14. Ro. 16. 4.

26. That the *Church of* Rome *may erre* & *fall away* from the true Faith, as well as

[1] Seems by Ro. 15. 20, 29. and the whole last Chapter, that the Christians who were in Rome before Paul came thither, were converted by those Preachers whom he had sent thither before him: for he calls them his helpers, v. 3. 9. kinsmen, v. 7. 14. fellow-prisoners, v. 7. the first fruits of *Achaia*, where he had preached, v. 7. all familiar to him, and to Tertius, who writ the Epistle v. 22. And therefore they came so joyfully to meet Paul at *Appii* forum, hearing that he was coming towards Rome, Act. 28. 25.

the *Church of Jerusalem*, or any other *particular Church*, Rom. 11:20,21,22.

And seeing the *new upstart Church of Rome* teacheth in all these, and in innumerable other points, clean contrary to that which the Apostles taught the *Primitive Romans*, let God and this Epistle judge betwixt them and us, whether of us both stands in the *true ancient Catholick Faith* which the *Apostle* taught the *old Romans*? and whether we have not done well to depart from them, so far as they have departed from the *Apostles Doctrine*? And whether it be not better to return to St. *Pauls* truth, than still to continue in *Romes* error? And if this be true, then let *Jesuits* and *Seminary Priests* take heed & fear, lest it be not *faith*, but *faction*; not *truth*, but *treason*; not *Religion*, but *Rebellion*, beginning at *Tibur*, & ending at *Tyburn*, which is the cause of their death. And being sent from a troublesome *Apostolical* See, rather than from a peaceable *Apostolical* Seat, because they cannot be suffered to perswade *Subjects* to break their *Oaths*, and to withdraw their *Allegiance* from their *Soveraign* to raise Rebellion, to move Invasion, to stab and poison *Queens*, to kill and murder *Kings*, to blow up whole States with *Gun-powder*; they desperately cast away their own *bodies* to be hanged and quartered; and (their *souls* saved, if they belong to God) I wish *such honour to all his Saints* that send them. And I have *just* cause to fear, that the Miracles of *Lipsius* two

Psa. 149.9

Ladies, *Blunſtons* Boy, *Garnets* Straw, and the maids fiery Apron, will not ſuffice to clear, that theſe men are not *Murtherers of* themſelves rather then *Martyrs of Chriſt.*

And with what *Conſcience* can any *Papiſt* count *Garnet a Martyr*, when his *own* conſcience forced him to confeſs, that it was for *Treaſon*, and not for *Religion* that he died? But if the Prieſts of ſuch a *Gunpowder* Goſpel be *Martyrs*, I marvel who are *Murtherers?* If they be *Saints*, who are *Scythians?* and who are *Canibals*, if they be *Catholicks?*

But leaving theſe, if they will be filthy, to their filthineſs ſtill, let us (to whoſe fidelity the Lord hath committed his *true faith*, as a precious *depoſitum*) pray unto God, that we may lead a holy *life*, anſwerable to our holy *faith*, in *piety* to *Chriſt* & obedience to our *King*, that if our Saviour ſhall ever *count us worthy that honour to ſuffer* Martyrdome for his *Goſpels* ſake, be it by open *burning* at the ſtake, as in Q. *Maries days*; or by ſecret *murthering*, as in the *Inquiſition houſe*; or by outragious *maſſacring*, as in the *Pariſians Mattens*; in being *blown up* with *Gunpowder*, as was intended in the *Parliament houſe*, we may have *grace* to pray for the aſſiſtance of his *holy Spirit*, ſo to ſtrengthen our *frailty*, and to defend his cauſe, as that we may ſeal with our *deaths* the *evangelical* truth which we have profeſſed in our lives: That in the days of our lives we may be *bleſſed* by his *Word*, in the day of death be bleſſed in the *Lord*,

Ut Alexandri cauſa iis qui illam ſcire cupiunt patefiat judicatus eſt Epheſi ab Emilio Frontino Proconſule non propter profeſſionis nomen ſed propter perpetrata latrocinia, cum jam eſſet prævaricator (& proditor) Euſeb. Hiſt. Eccleſ. Lib. 5. Cap. 18.

1 Tim. 6. 20. Prov. 24. 21. 1 Pet. 2. 17. Acts 5. 41.

Luke 11. 28. Apoc. 14. 13. Mat. 25. 34. Apo. 22 20

and in the day of *judgment* be the bleſſed of his *Father*: *Even ſo grant Lord Jeſus.* Amen.

A Divine Colloquie between the Soul and her Saviour, concerning the effectual merits of his dolorous paſſion.

Lord wherefore didſt thou waſh thy Diſciples feet? Chriſt. To teach thee how thou ſhouldeſt prepare thy ſelf to come to my Supper.

Joh. 13. 14. S. *Lord, why ſhouldſt thou waſh them thy ſelf? Ch.* To teach thee humility, if thou wilt be my Diſciple.

Luk. 22. 19. S. *Lord, wherefore diddeſt thou before thy death inſtitute thy laſt ſupper? Ch.* That thou mighteſt the better remember my death, and be aſſured that all the merits thereof are thine.

Joh. 18. 2. S. *Lord, wherefore wouldſt thou go to ſuch a place where* Judas *knew to find thee? Ch.* That thou mighteſt know that I went as willingly to ſuffer for thy ſin, as ever thou wenteſt to any place to commit ſin.

Joh. 8. 1. Gen. 3. 3. S. *Lord, wherefore wouldſt thou begin thy paſſion in a Garden? C.* Becauſe that in a Garden thy ſin took *firſt* beginning.

Mat. 26. 40. Eſay 63. 5. S. *Lord, wherefore did thy three ſelect Diſciples fall ſo faſt aſleep, when thou beganſt to fall into thy agony? C.* To ſhew that I *alone* wrought the work of thy Redemption.

Mat. 26. 4. Pſal. 9. 2. 3. S. *Lord, why were there ſo many plots and ſnares laid for thee? C.* That I might make thee to eſcape all the ſnares of thy Ghoſtly hunter.

S. *Lord,*

S. *Lord, why wouldst thou suffer* Judas *(betraying thee) to kiss thee?* C. That by enduring the words of dissembling lips, I might there begin to expiate sin, where Satan first brought it into the world. Mat. 26. 49. Gen. 3. 4, 5

S. *Lord, why wouldst thou be sold for thirty pieces of silver?* C. That I might free thee from *perpetual bondage.* Mat. 27. 3.

S. *Lord, why didst thou pray with such strong crying and tears?* C. That I might quench the *fury* of Gods *Justice,* which was so *fiercely* kindled against thee. Mark 26. 39. Heb. 5. 7.

S. *Lord, why wast thou so afraid and cast into such an Agony?* C. That suffering the wrath due to thy sins, thou mightest be more secure in thy death, and find more comfort in thy crosses. Luke 22. 44.

S. *Lord, wherefore didst thou pray so oft, and so earnestly, that the cup might pass from thee?* C. That thou mightest perceive the horrour of that *curse* and *wrath,* which being due to *thy sins,* I was then to drink and endure for thee. Mat. 26. 39, 42, 44. Gal. 3. 13.

S. *Lord, wherefore didst thou after thy wish submit thy will to the will of thy father?* C. To teach thee what thou shouldest do in all thy afflictions, and how *willingly* thou shouldest yield to *bear with patience* that Cross which thou seest to come from the just hand of thy heavenly Father. Luke 22. 4.

S. *Lord, wherefore didst thou sweat such drops of water and blood?* C. That I might *cleanse* thee from thy *stains* & bloudy spots

S. *Lord, why wouldst thou be taken, when thou mightest have escaped thine enemies?* C. That Luke 22. 4, 5.

Mat.7.27. Mat.22.13 Mat.26.36

C. That thy ſpiritual enemies ſhould not take thee, and caſt thee into the *priſon of utter darkneſs.*

S. *Lord, wherefore wouldſt thou be forſaken of all thy Diſciples?* C. That I might reconcile thee unto God, of whom thou waſt forſaken for thy ſins.

John 18. 8.

S. *Lord, wherefore wouldſt thou ſtand to be apprehended alone?* C. To ſhew thee, that my love of thy ſalvation was more than the love of my Diſciples.

Mark 14. 51, 52.

S. *Lord, wherefore was the young man caught by the ſoldiers, and unſtript of his linnen, who came out of his bed, hearing the ſtir at thy apprehenſion, and leading to the high Prieſt?*

C. To ſhew their outrage in apprehending me, and my *power* in preſerving out of their outragious hands, *all my Diſciples*, who otherwiſe had been *worſe* handled by them, than was that *young man.*

Mat.25.2.

S. *Lord, wherefore wouldſt thou be bound?* C. That I might looſe the cords of thine iniquities.

Luke 25. 57.

S. *Lord, why waſt thou denyed of* Peter?

Luke 22. 50.

C. That I might confeſs thee before my Father, and thou mighteſt learn that there is no truſt in man, and that *ſalvation proceeds of my meer mercy.*

Luk.22.61

S. *Lord, wherefore wouldſt thou bring* Peter *to repentance by the crowing of a cock?*

C. That none ſhould deſpiſe the means which God hath appointed for their converſion, though they ſeem never ſo mean.

S. *Lord, wherefore didſt thou at the Cock crowing turn and look upon* Peter?

C. Be-

C. Becauſe thou mighteſt know, that without the help of my grace no means can turn a ſinner unto God, when he is once faln from him.

S. *Lord, wherefore waſt thou covered with a purple robe?* C. That thou mighteſt perceive that it was I that did away thy *ſcarlet ſins.* John 19. 5.

S. *Lord, wherefore wouldſt thou be Crowned with thorns?* C. That by wearing *thorns*, the *firſt fruits* of the *curſe*, it might appear that it is I which take away the *ſins* and *curſe* of the world, and crown thee with the *crown of life and glory.* Iſa. 1.8. Mat. 27.2. 1 Pet. 2. Apoc. 10.

S. *Lord, why was a reed put into thy hand?* C. That it might appear that I came not to break the bruiſed Reed. Mat. 27.19 Mat. 12. 20.

S. *Lord, wherefore waſt thou mocked of the Jews?* C. That thou mighteſt inſult over devils, who otherwiſe would have mocked thee, as the *Philiſtines* did *Sampſon.* Mat. 27. 29.

S. *Lord, wherefore wouldſt thou have thy bleſſed face defiled with ſpittle?* C. That I might cleanſe *thy face* from the *ſhame of ſin* Jud. 15.16. Mat. 26.7.

S. *Wherefore Lord, were thine eyes hoodwinkt with a vail?* C. That thy ſpiritual blindneſs being removed, thou mighteſt behold the face of my Father in Heaven. Mat. 14. 65.

S. *Lord, wherefore did they buffet thee with fiſts, and beat thee with ſtaves?* C. That thou mighteſt be freed from thee *ſtrokes* and *tearings* of infernal fiends. Mat. 27.20 Mat. 27.39

S. *Lord, wherefore wouldſt thou be reviled?* C. That God might ſpeak peace unto thee by his Word and Spirit. Mat. 27.30 Joh. 19.3.

S. *Lord, wherefore was thy face diſfigured with* Iſa. 53. 2.

Mat. 26. 67. Mat. 15. 19 Joh. 19. 1.

with blows & blood? C. That thy face might *shine* glorious as the *Angels* in Heaven.

S. *Lord, wherefore wouldst thou be so cruelly scourged?* C. That thou mightest be freed from the sting of conscience, and wipe off everlasting torments.

Mat. 14. 50.

S. *Lord, wherefore wouldst thou be arraigned at* Pilates *bar?* C. That thou mightest at the last be acquitted before my *judgment* seat.

Luke. 23. 2.

S. *Lord, wherefore wouldst thou be falsly accused?* C. That thou shouldest not be justly condemned.

Joh. 19. 11 Titus 3. 1. Rom. 1. 31. 1 Pet. 2. 13, 14.

S. *Lord, wherefore wast thou turned over to be condemned by a strange Judge?* C. That thou being redeemed from the captivity of a *hellish Tyrant*, mightest be restored to God, whose own thou art by right.

Luk. 23. 1, 2. John 19. 12, &c. Note well Apoc. 1. 8. & Apoc. 7. 6, 24.

S. *Wherefore, O Christ, didst thou acknowledge that* Pilat *had power over thee from above?* C. That Antichrist under pretence of being my Vicar, should not exalt himself above all principalities and powers.

S. *Lord, why wouldst thou suffer thy passion under* Pontius Pilat, *being a Roman president to* Cæsar *of* Rome? C. To shew that the Cæsarian and Pontifician policy of *Rome* should chiefly persecute my Church, and crucifie me in my members.

Joh. 19. 16 Luk. 23 24 Rom 8. 3. Mat. 27. 24 Joh. 15. 6.

S. *But why Lord wouldst thou be condemned?* C. That the Law being condemned in me, thou mightest not be condemned by it.

S. *But why wast thou condemned, seeing nothing could be proved against thee?* C. That thou mightest know, that it was not for my fault, but for thine, that I suffered.

S. *Lord,*

S. *Lord, wherefore wast thou led to suffer out of the City?* C. That I might bring thee to the rest in the Heavenly City. Mat. 27. 23. Heb. 13. 12

S. *Lord, why did the* Jews *compel* Simon *of* Cyrene, *coming out of the field, to carry thy Cross?* C. To shew the weakness whereunto the burden of thy sin brought me: and what must be every Christians case, which goeth out of the field of this world toward the Heavenly Jerusalem. Luke 23. 26. Mat. 27. 32.

S. *Lord, why wast thou unstript of thy garments?* C. That thou mightest see how I forsook all to redeem thee. John 19. 18.

S. *Lord, wherefore wouldst thou be lifted upon a Cross?* C. That I might lift thee up with me to Heaven. Luke 23.

S. *Lord, wherefore didst thou hang upon a cursed tree?* C. That I might satisfie for thy sin committed in eating the forbidden *fruit* of a tree. Luke 23. 33. Gal. 2. 7.

S. *Lord, wherefore wouldst thou hang between two thieves?* C. That thou my dear soul, mightest have place in the midst of Heavenly Angels. Luke 23. 33.

S. *Lord, wherefore were thy hands and feet nailed to the cross?* C. To enlarge thy *hands* to do the Works of righteousness: and to set thy feet at liberty to walk in the ways of peace. Psalm 22. 16. John 10. 25.

S. *Lord, wherefore did they crucifie thee in* Golgotha, *the place of dead mens skuls?* C. To assure thee, that my death is life unto the dead. Mat. 27. 33.

S. *Lord, why did not the Souldiers divide thy seamless coat?* C. To shew that my *Church* is *one* without *rent* of schism. Joh. 19. 4.

S.

Mat. 27. 34. S. *Lord, wherefore didst thou taste Vinegar and Gall?* C. That thou mightest eat the *bread of Angels*, and drink the *water of life*.

John 19. 20. S. *Lord, why saidst thou upon the Cross, it is finished?* C. That thou mightest know that by my death the Law was finished, and thy redemption effected.

Rom. 10. 1 Cor. 3. 13. John 19. 34. S. *Lord, why didst thou cry out on the cross, My God, my God, why hast thou forsaken me?* C. Lest thou being forsaken of God shouldest have been driven to cry in the pains of Hell, Wo and alas for evermore.

2 Pet. 2. 4. Jud. ver. 6. Joh. 19. 23 S. *Lord, wherefore was there such a general darkness when thou didst suffer and cry out on the cross?* C. That thou mightest see an Image of those hellish pains which I suffered to deliver thee from the *endless* pains of *Hell*, and everlasting chains of darkness.

S. *Lord, why wouldst thou have thine arms nailed abroad?* C. That I might embrace thee more lovingly, my sweet soul.

Luke 23. 45. Luk. 23. 9. Rom. 9. 18 S. *Lord, why did the Thief, that never wrought good before, obtain Paradise upon so short repentance?* C. That thou maist see the power of my death to forgive them that repent, that no sinner needs despair.

S. *Lord, why did not the other thief which hanged as near thee obtain the like mercy?* C. Because I leave *whom I will* to harden themselves in their lewdness to destruction, that all should fear and none presume.

Mat. 26. 50 S. *Lord, wherefore didst thou cry with such a loud & strong voice in yielding up the ghost?*

John 10. 18. C. That it might appear that no *man took my life from me*, but that I laid it down myself.

S. *Lord,*

S. *Lord, wherefore didst thou commend thy soul into thy Fathers hands?* C. To teach thee what thou shouldest do, being to depart this life. Luke 23.6.

S. *Lord, wherefore did the vail of the Temple rend in twain at thy death?* C. To shew that the Levitical Law should be no longer a partition-wall between *Jews* and *Gentiles*, and that the way to Heaven is open to all Believers. John 13. 1. Mat. 25.51. Ephes. 2 14. Heb. 10. 19, 20.

S. *Lord, wherefore did the earth quake, and the stones cleave at thy death?* C. For horrour to hear their Lord dying: and to upbraid the cruel hardness of sinners. Mat. 27.51. Exod. 1.56. Mat. 14.21. Zach. 12.10. John 10. 34.

S. *Lord, wherefore did not the souldiers break thy legs, as they did the thieves who hanged at thy right hand and left?* C. That thou maist know, that they had not power to do any more unto me than the Scripture had foretold that they should do, and I should suffer to save thee. John 19. 3.

S. *Lord, wherefore was thy side opened with a spear?* C. That thou mightest have a way to come nearer my heart. There is about mans heart a skin called Pericardium, containing water, which cools and moistens the heart lest it should be scorched with continual motion. This skin once pierced, man cannot live. Colum Anatom. 7. Horst. de nat. human. l. 1. exerc. 8. q. 3.

S. *Lord, wherefore ran there out of thy precious side blood and water?* C. To assure thee, that I was slain indeed, seeing my heart blood gushed out, and the water wch compassed my heart flowed forth after it: which once *spilt*, man must *needs die*. a 1 Joh. 5,

S. *Lord, wherefore ran the blood first by it self, and the water afterwards by it self, out of the blessed wound?* C. To assure thee of two things. 1. That by my blood-shedding *Justification* and *Sanctification* were effected

cted to save thee. Secondly that my Spirit by the conscionable use of the *Water* in *Baptism*, and blood in the *Eucharist*, will effect in the *Righteousness* and *holiness*, by which thou shalt glorifie me.

Mat. 27. 5. S. *Lord, wherefore did the grave open at thy death?* C. To signifie that *death* by my death had now received his *deaths wound*, and was overcome.

Mat. 27. 10. S. *Lord, wherefore wouldst thou be buried?* C. That thy sins might never rise up to judgment against thee.

Mat. 27. 56. John 19. 39, 40. S. *Lord, wherefore wouldst thou be buried by two such honourable Senators, as* Nicodemus *and* Joseph *of* Arimathea? C. That the truth of my death (the cause of thy life) might more evidently appear unto all.

John 19. 4. Mat. 27. 60. S. *Lord, wherefore wast thou buried in a new sepulchre, wherein was never man laid before* C. That it might appear that I, and not another rose, and that by mine own power, not by anothers virtue, like him who revived at the touching of *Elisha*'s bones.

2 Kin. 13. 21. Mat. 28. 6. Rom. 4. 25. S. *Lord, wherefore didst thou raise up thy body again?* C. That thou may'st be assured that thy sins are discharged, and that thou art justified.

Mat. 27. 52, 53. Act. 17. 31. S. *Lord, wherefore did so many bodies of thy Saints (which slept) arise at thy Resurrection?* C. To give an assurance that all the Saints shall arise by the virtue of my Resurrection at the last day.

Psal. 116. 11. Gal. 6. 17. S. *Lord, what shall I render unto thee for all these benefits?* C. Love thy Creator, and become a new Creature.

The

The Souls Soliloquie, ravished in contemplation of the Passion of our Lord.

WHat hast thou done, O my sweet Saviour, and blessed *Redeemer*, that thou wast thus *betray'd of Judas, sold* of the *Jews, apprehended* as a malefactor, and *led bound* as a Lamb to the slaughter? What evil hadst thou committed, that thou shouldest be thus openly *arraigned, accused* falsly, & unjustly condemned before *Annas* & *Caiphas*, the *Jewish* Priests, at the judgment seat of *Pilat* the *Roman* President? What was thy offence? or to whom didst thou ever *wrong*? that thou shouldst be thus pitifully *scourged* with whips, *crown'd* with thorns, *scoffed* with flouts, *reviled* with words, *buffeted with fists*, and *beaten* with staves? O Lord, what didst thou deserve to have thy blessed face *spat* upon, & *covered* as it were with shame? to have thy Garments *parted*, thy hands and feet *nailed* to the Cross? To be *lifted up* upon the cursed tree, to be *crucified* among thieves, and made to *taste* Gall & Vinegar: and in thy deadly extremity to endure such a sea of Gods *wrath* that made thee cry out, as if thou hadst been forsaken of God thy Father? yea to have thy innocent heart *pierced* with a cruel spear, and thy precious bloud to be *spilt* before thy *blessed mothers* eyes? Sweet Saviour, how much wast thou tormented to endure all this, seeing I am so much *amazed* but to think upon it? I enquire for thine offence, but I can find none in thee; no, not so much as *guile to have*

have been found in thy mouth. Thy *enemies* are challenged, and none of them dare *rebuke thee of sin*; thy *accusers* (that are suborned) *agree* not in their witness, the *Judge* that condemns thee, openly cleareth thy *innocency*, his *wife* sends him word she was warned in a dream that thou wast a just man, & therefore should take heed of doing injustice unto thee. The *Centurion* that executed thee, confessed thee of a truth *to be both a just man, and the very Son of God.* The *thief* that hangeth with thee justifieth thee, *that thou hast done nothing amiss.* What is the cause then, O Lord, of this thy cruel ignominy, passion, and death? I, O Lord, I am the cause of these thy sorrows: my *sins* wrought thy *shame*, my *iniquities* are the occasion of thy *injuries*. I have committed the fault, and thou art plagued for the *offence*; I am guilty, and thou art *arraigned*; I committed the *sin*, & thou sufferedst the *death*; I have done the *crime*, & thou hangest on the *cross*. Oh the deepness of *Gods* love! Oh the wonderful disposition of heavenly *grace*! Oh the unmeasurable measure of *divine mercy*! the *wicked* transgresseth, & the *just* is punished, the *guilty* is let escape, & the *innocent* is arraigned; the *malefactor* is acquitted, and the *harmless* condemned: what the *evil man* deserveth, the *good man* *suffereth*: the *servant* doth the *fault*, the *master* endures the strokes. What shall I say? *Man* sinneth, and *God* dieth. *O Son of God!* who can sufficiently express thy *love*, or commend thy *pity*? or extol thy *praise*? I was proud,

proud,& thou art *humbled*;I was *disobedient*, & thou becamſt *obedient*; I did eat the *forbiden fruit*,& thou didſt hang on the *curſed tree*; I plaid the *glutton*,& thou didſt *faſt*; *evil concupiſcence* drew me to eat the *pleaſant apple*,&*perfect charity* led thee to drink of the *bitter cup*: I aſſayed the *ſweetneſs* of the fruit,& thou didſt taſt the *bitterneſs* of the *gall* Fooliſh *Eve* ſmiled when I laughed: but bleſſed *Mary* wept when thy heart bled&died.O my God,here I ſee thy *goodnes* & my *badnes*,thy *juſtice*,& my *injuſtice*; the *impiety* of my fleſh, & the *piety* of thy nature.And now,O bleſſed Lord,thou haſt endured all this for my ſake; *What ſhall I render unto thee for all the benefits* beſtowed upon me a ſinful ſoul? Indeed Lord I acknowledg,that I owe thee already for my *creation* more than I am able to pay: for I am in that reſpect bound,with all my powers & affections to *love* and adore thee. If I owed *my ſelf* unto thee for giving me *my ſelf* in my creation; what ſhall I now render to thee for giving *thy ſelf* for me to ſo cruel a death, to procure my *redemption*? great was the *benefit* that thou wouldſt *create me of nothing*: but what tongue can expreſs the greatneſs of this grace, that thou didſt redeem me with ſo dear a price when I was worſe then nothing? Surely,*O Lord*,if I cannot pay the thanks I owe thee (*& who can pay thee, who beſtowed thy graces without reſpect of merit or regard of meaſure?*) it is the abundance of thy *bleſſings* that makes me ſuch a *bankrupt*, that I am

ſo

far *unable* to pay the *principal*, that I cannot *possibly pay so much as the interest of my love.*

But O my Lord, thou knowest, that since the loss of thine Image (by the fall of my first unhappy Parents) I cannot love thee with all my *might* and mind, as I should. Therefore as thou didst first cast thy love upon me, when I was a *child of wrath*, & a lump of the lost and condemned world: so now I pray thee shed abroad thy love by thy spirit through all my faculties and affections; that though I can never pay thee in that *measure* of love which thou hast deserved; yet I may endeavour to repay thee in such manner as thou vouchsafest to accept in *mercy*; that I may in truth of heart love my neighbour for *thy sake*, and love thee above all, for *thine* own sake. Let nothing be *pleasant* to me, but that which is *pleasing* to thee. And sweet Saviour, suffer me not to be lost or cast away, whom *thou* hast bought so dearly with thine own most precious bloud. *O Lord* let *me* never *forget* thine infinite love, and this unspeakable benefit of my Redemption: without which it had been better for me never to have been, than to have any being.

And seeing that thou hast vouchsafed me the assurance of thy holy Spirit; suffer me, O heavenly Father, who art the father of Spirits, in the meditation of thy *Son*, to speak a few words in the *ears* of my Lord. If thou O God despisest me for my iniquities, as I have deserved; yet be merciful to me for the merits of thy Son, who suffered

ſuffered ſo *much* for me. What if thou ſeeſt nothing in me but *miſery*, which might move *anger* and *paſſion*? yet behold the *merits* of thy ſon, and thou ſhalt ſee enough to move thee to *mercy* and *compaſſion*. Behold the *myſtery* of incarnation, and remit the *miſery* of tranſgreſſion. And as oft as the *wounds* of thy Son appear in thy ſight, oh, let the *woe* of my ſins be hid from thy preſence, as oft as the *redneſs* of his *blood* gliſters in thy eys. O let the *guiltineſs* of my ſins be blotted out of thy *Book*. The wantonneſs of my fleſh provoked thee to *wrath*, O let the *chaſtity* of his fleſh perſwade thee to *mercy*: that as my fleſh ſeduced me to ſin, ſo his fleſh may reduce me unto thy favor. My *diſobedience* deſerved a great revenge, but his *obedience* merits a greater weight of mercy: for what can *man* deſerve to ſuffer, which *God made man* cannot merit to have forgiven? When I conſider the greatneſs of thy paſſion, then do I ſee the trueneſs of that ſaying, that *Chriſt came into the world to ſave the chiefeſt ſinners*. Dareſt thou, O *Cain*, ſay, *that thy ſins are greater then may be forgiven?* Thou lieſt like a Murtherer; the mercies of one *Chriſt* are able to forgive a world of *Cains*, if they'l *believe* and *repent*. The ſins of all ſinners are *finite*, the *mercies* of God are *infinite*. Therefore *O Father*, for the death & paſſion ſake, which thy *Son Jeſus Chriſt* hath ſuffered for me, and I have now *remembred* to thee, pardon and forgive thou unto me all my ſins, and deliver me from the

the curse and vengeance which they have justly deserved; and through his merits, make me, O Lord, a partaker of thy *mercy*. It is thy *mercy* that I so earnestly *knock* for: neither shall mine importunity cease to call and knock with the man that would borrow the *loaves*, until thou arise, and open unto me thy *gates of grace*. And if thou wilt not bestow on me the *loaves*, yet, O Lord, deny me not the *crums* of thy *mercy*, and those shall suffice thy *hungry* handmaid.

And seeing thou requirest nothing for thy benefits, but that I love thee in the truth of my inward heart (whereof a new creature is the truest outward testimony) and that it is as easie for thee to make me a new creature, as to bid me to be such: create in me, O Christ, a new heart; and renew in me a right spirit, and then thou shalt see how (mortifying old Adam, and his corrupt lust) I will serve thee as thy new creature, in a new life, after a new way, with a new tongue, and new manners, with new words, and new works, to the glory of thy Name, and the winning other sinful souls unto thy Faith by my devout example.

Keep me for ever, O my Saviour, from the torments of hell, and tyranny of the devil. And when I am to depart this life, send thy holy Angels to carry me, as they did the soul of Lazarus, into thy kingdom. Receive me into that most joyful Paradise, which thou didst promise unto the penitent thief, which at his last gasp upon the Cross, so devoutly begged thy mercy and admittion into thy Kingdom. Grant this, O Christ, for thy own name sake, to whom (as is most due) I ascribe all glory and honour, praise, and dominion, both now and for ever. Amen.

FINIS.